The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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AT NO. 12 JOHN-STREET.

Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
In ALL SAINTS' CHURCH . . . . 6 1-2 "
In ST. LUKE'S CHURCH . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In ST. CLEMENT'S CHURCH . . . . . 8 " P. M.
In CALVARY CHURCH . . . . 8 " and 6 "
In CHURCH OF THE ANNUNCIATION . . 8 " and 6 "
In CHURCH OF THE HOLY COMMUNION . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In EMMANUEL CHURCH . . . . 8 A. M., and 6 P.M. on Fridays and Holy Days.
In CHURCH OF THE HOLY APOSTLES . . 9 "
In GRACE CHURCH BROOKLYN HEIGHTS,. 8 " and 6 "

Calendar for May.

27. WHITSUNDAY.—(Proper Psalms instead of the Psalms for the Day.)
28. Monday in Whitsun Week.
29. Tuesday in Whitsun Week.
30. Ember Day.

June

1. Ember Day.
2. Ember. Day.
3. TRINITY SUNDAY.
10. First Sunday after Trinity.
11. St. Barnabas the Apostle.
17. Second Sunday after Trinity.
24. Third Sunday after Trinity.—The Nativity of St. John the Baptist.
29. St. Peter the Apostle.

Poetry.

For the Churchman.

St. Philip and St. James.

Twin stars are seen in depths of azure space,
Bound in a circling law of mutual love;
Enlight'ning and enlighten'd, face to face,
Around their common centre aye they move,
Nor from this link'd communion fond care rove:
Thus, in the Christian Zodiac, glorious names
Mirror the wedlock of the stars above,
Each lends to each its own etherial flames,
And glows forever there St. Philip with St. James.

Both bless'd in double martyrdom to die,
One by the gory cross and cruel stone,
One hurl'd by fraud from Salem's turrets high,
Beneath the club breath'd out his latest groan,
Dying where Christ had trod—not now alone
Live they in mem'ry, but together shrin'd
Partake the martyrs everlasting crown,
In human love as saintly bliss combin'd,
One in the Church's thoughts and in the eternal mind.

When from Beersheba youthful Israel fled,
For fear of Esau,—at the set of sun
He pillow'd upon stone his weary head,
And in his visions saw Heaven's ramparts won,
Angels ascending and returning down,
Upon the ladder that bridg'd earth and sky,
Type of the Eternal and Incarnate One,
Little at evening had he thought how nigh,
The low stone pillow stood unto the shrine most high.

Oh mystery of interblending words!
Oh blindness of mortality! The moth
Emerging from its prison-house, unfurls
Its soft wings 'mid our life, of which it know'th,
As much as man of the near Godhead doth.
Philip, He dwelt with, lov'd thee and address'd,
Yet knew ye not the Way, the Truth, the Life,
Knew not how fondly lov'd, how deeply bless'd,
Saw not the ladder scaling Eden's lofty crest.

And many a soul at altar and at font,
Unheeding views the Priest and rite divine,
When through unfolding doors the skies are wont
To pour their ministries, and in His shrine
Jehovah fills the water or the wine
With His own living presence.—'Twould be dread
To walk this earth, if from each outward sign
The veil were lifted—yet will faith ere tread
As in a Temple, and bow down the adoring head.

And then, first sainted Bishop, seated firm,
In holy chair of meek authority,
Ere Rome of Gospel truth received the germ,
How fondly doth the Church revert to Thee,
Patern of old and pure simplicity?
How precious are thy words, like Gilead's balm
Distilling health and peace—before them flee
The dreams of sect, whilst undefil'd and calm
Thou teachest faith's true fruits, the virtues of the Lamb.

Like to a Patriarch in his own domain,
Thou ruld'st in Salem, and no stranger hand
Imposed the yoke of Rome's imperious reign,
Apostles were thy guests—a noble band—
Ere forth they fared to each divided lamb.
And soon we trust will dawn th' auspicious hour
When gath'ring free from each remotest strand,
Again in Zion, with united pow'r,
Their sons shall meet in peace, and usurpation cow'r.

For in the wild uprooting of the past,
The wreck of old endearments, and the sway,
Of novel sympathies too frail to last,
A mightier potency than man's makes way
For hope to centre in the bye-gone day
Of blessed unity.—All eyes revert
Some rock to find, some haven and some stay,
Some home with venerable grandeur girt,
Which time cannot affect, nor human power subvert.

I. H. H.

Waddington, St. Philip and St. James' Day.

Selected Matter.

From the Irish Ecclesiastical Journal.

Original Letter of Bishop Jeremy Taylor.

THE following are the documents alluded to, in the letter with the above caption, in our last:

I.

BISHOP ANTHONY DOPPING'S ADDRESS TO HIS PARISHIONERS.

READ these ensuing directions to my parishioners, July 28, 1672, on the Sunday before the Communion: which I added at the end of the exhortation which is ordered by the rubric before to bee read the Sunday before the Communion:

Where it is ordered by the rubric before the Communion, that as many as intend to be partakers of the holy Communion, shall signify their names to the curate, at least some time the day before, I doe therefore desire you that you would observe that pious and laudable injunction, and send your names in writing to the clerke of this parish the Saturday before, who will see them delivered to mee, to the intent that I may know what and who those persons are that intend to receive; and, brethren, I beseech you, doe not entertaine any thoughts of mee, as of a person that brings any innovations into the Church; for you see, first, that I have a rule for it, and I looke upon myselfe as obliged in conscience to let you know it; and if you doe not observe it, let the blame of it ly at your owne doores, seeing you are warned of your duty. And secondly, as there is a rule laid downe for you to practise, so I am willing to render you the reasons of it, that so I might recommend it the more effectually to your practice. And some of them are briefly these:

1. To the intent that if any person be a notorious and open evil liver, or have done any wrong to his neighbor, or bears any malice or prejudice to him, the curate, knowing thereof, may advise him, that hee presume not to come to the Lord's table, till hee have repented of his sins, and reconciled himselfe to his injured neighbor. This reason is hinted at in the rubrick before the Communion.

2. There may possibly come several persons from other parishes, who, by reason of the scandalousness of their lives, or being under an excommunication, or for other just causes, may bee prohibited the Communion in their own parish Church; and therefore it is necessary that their names should bee sent, that the curate may know who they are, and of what parish, and may confer with their owne minister about them. *Vide*, can. 95, Hibern.

3. That the minister may know what persons in his parish are fit to be admitted to undertake for children in their baptisme, it being laid as a rule upon us all, by the sixteenth canon of our Church, that no person shall be admitted godfather or godmother to any child, at christening or confirmation, before the said person, so undertaking, hath received the holy Communion in the Church; presuming it reasonable to believe that he that hath so little regard for his owne soul, will not bee much carefull or solicitous for another's.

Thus much I thought fit to tell you all, as to the first thing which concerns your duty; another branch there is, that concerns mine, and that is this: whereas it is ordered by the nineteenth canon, that the minister of every parish shall, the afternoon before the Communion, give warning, by the tolling of a bell, to the intent, that if any person of his parish have any scruple of conscience, or desire the speciall ministry of reconciliation, hee may afford it to those that need it, I doe therefore thinke fit to give you all public notice, that every Saturday before the Communion, there shall be prayers in this Church, at nine in the morning, and at three in the evening, and that, after they are finished, I shall bee ready to attend in the Church till eleven in the morning, and until five in the evening, all such persons who, finding themselves either extreme dull, or much troubled in mind, shall willingly resort unto mee, and shall bee ready to afford them as well advice and counsell for the quickening of their dead hearts, and the subdueing those corruptions whereunto they have been subject, as the benefit of absolution likewise, for the quieting of their consciences by the power of the keys which Christ hath committed to his ministers for that purpose.

II.

BISHOP DOPPING'S RULES IN VISITING HIS PARISHIONERS.

RULES proposed to myselfe in the visiting my parishioners:

1. If I find any dissenter from our Church, either papist or sectary, to confer with him, and endeavor to reduce him.

2. To advise every master of a family to keepe family dutyes, and in order to that, to advise them to read to them every Sunday, after evening sermon, a chapter in "The Whole Duty of Man," and to recommend that booke to every one of them to buy.

3. If they have children, to advise them to catechize them frequently, that so they may be instructed in the grounds of religion, and, in order to that, to carry with me little primers, to bestow on such persons as are not able to buy them for their children.

4. Where I find children growne up, and able to give an account of the Church catechism, to desire and advise the parents to bring them to bee confirmed, and to show the necessity of confirmation, if they scruple it.

5. To represent to the several masters of familyes, the advantage of the abovementioned course, that so, upon the score of profit and peace (if for no other motive,) they might embrace it—viz., that this will bee the way to make their children dutifull, and prevent future mischiefs—that servants will be more faithful and diligent, when they doe their duty out of conscience, and not for profit.

6. To reconcile differences between them, if I know or heare of any.

7. That I may find out the way to suit my discourse to them, and know their principles and their humours, to enquire of one man concerning the temper, the state, the religion, the worldly condition, of his next neighbor—and of him concerning the next to him, and of him concerning another, and so forth, till I have got a sufficient knowledge of them all.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

ENTERED according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER IX.—LITURGIES.

The worship of the ancient temple was liturgical, and was made so at the express command of God. The worship of the synagogue was liturgical, and Jesus took part in the same. The greatest prophet that was born of woman, prepared a form for his disciples. Jesus himself gave a brief form to his followers, as John the Baptist had done before him. We find the apostles and brethren, when at prayer, "lifting up their voice to God with one accord." Saint Paul alludes to the familiar "amen" at Corinth, the "exhorting one another with the Psalms;" and tells us of irregularities and confusion created at first, by the popular participation in religious worship. To this, and much more in the New Testament, I could only oppose the instructions of Paul to Timothy, that prayer should be made "for kings, and for all that are in 'authority," "which does not look," says Dr. Miller, "as if the prayers of the Church at Ephesus, were cut and dried;" to which we *might* answer, that Timothy was now on his way to that Church to "cut and dry them," with instructions to include, among the subjects of prayer, "kings and all in authority," however vile or violent—a suggestion, we may add, carefully regarded in liturgical worship, and too often unattended to in extemporaneous devotions. Even in heaven we hear the responsive worship—ten thousand times ten thousand voices, like the noise of many waters—the living creatures now upon their knees, and now standing before Him, the elders, the saints, and the angels, answering with voice and harp by turns, and proving, either that such, in St. John's day, was the Church's worship upon earth, which he transferred, in a figure, to the heavenly choirs—or, that such is the gorgeous ceremonial of the heavenly sanctuary, which it is right and meet to imitate on earth. If the Princeton Review has found an argument for the adoption of instruments in the music of the Church, "*from repeated intimations of their use in celestial worship*," let the argument be pressed, until it shall unseal the lips of the worshippers, as they are unsealed in heaven. How strange to see in heaven the bright throngs all silently seated, and a single saint standing silent, and praying or praising for the rest! How strange too see a whole congregation upon earth all silently seated, and one man praying for the rest! We do not see why the preacher should not relieve the people of the singing, as he relieves them of their praying. As we demand, therefore, of the Papist, to restore the cup to the laity, so we once more demand of the Presbyterian to restore the privilege of lay worship, which the preachers have usurped, and to give back to the people, with their ancient baptism, their ancient responsive service.

Is priestcraft a stealthy assumption, increase, and monopoly of rights and privileges? Right stealthily has Calvinism withdrawn baptism from the infant; right stealthily (for Knox and Calvin allowed a liturgy at first) has it usurped the prayers, and devotions of the laity. Here are two privileges, that Rome, in her haughtiest moods, never ventured to deny her laity. But, will say the Presbyterian, our laity do participate in the worship; they have a whole volume of psalms and hymns, and are permitted to sing. Very well; a printed form of psalms and hymns is, so far, a liturgy, all full of prayers and praises, and is an argument for the use of forms. But let us hear once more the Princeton Review:—"It would seem as though the minister considered the interval of singing to be devised merely to give him an opportunity to attend to certain little matters of personal convenience. He starts the congregation upon a hymn, like an instrument wound up to go for a given time, and then proceeds to remove an extra wrapper from his neck, or to find the next hymn, or to arrange his notes and his collar, or, if it is the last tune, to undo his overshoes." Then follows the extraordinary intelligence,—"The singing is as much a part of the service of the house of God, as the prayer, *or the sermon*."

It is quite true, as writers on this subject have said, that, strictly speaking, there is no such thing as Congregational extemporaneous prayers. A prayer may be extemporaneous to its composer, as it issues from a pastor's lips; but the instant his petitions and words are adopted by the people, it becomes to them a dictated prayer or form. The Rev. Mr. Barnes himself makes weekly prayers for a thousand people; the people have no choice, any more than have the Episcopalians whom he commiserates; they must use Mr. Barnes's prayers, or else use none. The only question, then, for his parishioners to settle, is whether they will adore and pray in the off-hand words that Mr. Barnes teacheth, or will worship in a liturgy that has gathered to itself, in one glorious focus, the wisdom and the piety of all ages, or, as the dissenting divines, already quoted, have expressed it, is, "next to the translation of the Bible into the English language, the greatest effort of the Reformation, holds the very first rank of uninspired compositions, and has no equal in any part of the universal Church of God."

I have not dwelt upon the Scriptural argument, because it is of the same nature with that by which we maintain the baptism of infants, and the observance of the Lord's day. It is the argument of allusion—rightly understood, the most unanswerable of all others. The temple and the synagogue services were those in which both the master and the disciples worshipped, and we know that those services were rigidly liturgical. But we do not need the argument from Scripture. The New Testament nowhere commands us to build Churches; but, throwing ourselves on the authority of the Old, which did, we find it to edification to build them still. So the New Testament may not command us to use liturgies; but, falling back on the authority of the Old, which did, we find it unto edification to use them still. The New Testament could not prescribe a form for the Church, in all the varieties of place and condition under which the Church must exist; it could only settle a principle; and the example of both the master and the household established the great principle of liturgical worship. Accordingly, we travel through the earth, and, wherever we find the Christian name, even among the Christians discovered by Buchanan, in the remotest East, and circled, since apostolic times, by the night of heathenism, we find the liturgy—the liturgy, be it remarked, always purer than the Church itself, and ever presenting the basis of a healthy reformation. We go back into antiquity, and find the fathers alluding continually to this feature of divine worship, and telling us of nearly fifty different liturgies in use, in the different Churches throughout the world; in fact, they have left no record of a single Church in which public extemporaneous prayer was customary; they even tell us of liturgies ascribed to the apostles; and fathers that lived within a hundred years of the apostles, speak familiarly of the liturgy, for example, of St. James at Jerusalem, and others, of that of St. Mark, at Alexandria. And, throughout the world, there was, and there is, so striking a resemblance of phraseology, and especially of the leading points and their arrangement and relative position in these liturgies, and more particularly in the Offices for the Communion, that they lead us necessarily to suppose some common origin of high and primitive authority. And it is to this authority, that we trace the loftiest strains of the present Episcopal liturgy. Our "therefore, with angels and archangels, and with all the company of heaven," we find in all the Churches of antiquity, however widely separated, both east and west; and it had become known even in Africa to Tertullian, within seventy years of the apostles. So the *Gloria in excelsis Deo*, we trace to the very infancy of Christianity, substantially as our Church hath used it in England, twelve hundred years. And, in like manner, the creeds in our liturgy, we can find in the writings of an Irenæus, who was taught by Polycarp, the friend of St. John, and of a Tertullian, in more distant Africa, who, within seventy years of the apostles, informs us, that they *had been* "the rule of faith in the Church from the beginning of the Gospel." No marvel that the liturgy commands the admiration of the world. Wesley for the Methodists, and Baxter for the Nonconformists, both adopted it in part. A hundred years ago, the Lutherans of Denmark adopted it, although in a mutilated form. In 1712, Prussia and Hanover came very near adopting it, together with the Episcopacy, in the lifetime of Archbishop Sharp. Perhaps, if Satan had not then hindered the labors of some learned and excellent men on the continent, that dreadful moral night which now blackens the face of Central Europe had not fallen upon Germany, whence its deadly shadows are reflected over the greater portion of the Protestant world.

Why should I say more? I went to the Jewish synagogue—the synagogue, on which the great, unreal argument for Presbytery is built—and there I found the Jews, amidst their loss of country, home, and temple, still perpetuating the liturgical and responsive worship, as it rang of old through "the carved work of the sanctuary."

As to the objection, that it may become tiresome, the objection comes always from those who have not tried it. The users of liturgies do not complain. It therefore falls to the ground. To hear the daily liturgy, is to hear the voice of a friend that has supported us in sorrow, and has counselled us in danger, and has guided us in perplexity, and has raised us up from sickness, and has commended our dying into the hands of the Redeemer, and has, with pious hand, dealt tenderly with the dead, as it committed "earth to earth, ashes to ashes, dust to dust." To repeat it, is like repeating those endearing household words, of which the ear and the heart of true affection can never grow weary. We can no more grow weary of it, than we can grow weary of the air we breathe, or of the light we see, or of the bread we eat. The eye is diseased that grows weary of the light; the appetite is morbid that nauseates the sameness of its breath, its water, and its bread. And the heart is not right, and the spiritual taste is depraved, that would loathe this spiritual manna. Give back, thou man of Rome, the cup to a thirsting flock; give back, thou man of Geneva, the liturgy to a congregation of dumb worshippers. Let not the cup of blessing be drunk by proxy; let not the great duty of worship by proxy be performed!

ONE OF THREE HUNDRED.

For the Churchman.

The Pope's Farm.

NO. V.

In our articles thus far, we think we have shown three things as making up the vital political character of Popery; viz:

1. That it does not especially fraternize with any one government or form of government on the earth: it avows itself separate and distinguishable from all. History, from which we have drawn, exhibits the spirit of popery as keeping it continually isolated among the nations, and in a way of its own. And this point, Mr. Brownson in his Review confirms. "In themselves considered," says he, "forms of government are matters of indifference. Man's true good is as attainable under one form of government or social organization as another. If any of our readers suppose that we have any partiality for the old monarchial governments of Europe, as such, they certainly misapprehend us. Have we not said over and over again, that forms of government are indifferent? The Church is wedded to no political or social order; to monarchy no more than to democracy; is as independent of the throne as of the tribune, and can be as much at home in a Republic as any where else."

In their declarations so far, Popish writers do but give utterance to Catholic and Christian truth. The position of the Church of Christ in the world, and among the governments of the world, is one of isolation: it expresses no partiality nor does it feel partiality for any one form of government over another. It is to live in kindness with all, and to do good to all.

2. If the first vital political feature in Popery be, that it fraternizes with no one form of government to the rejection of other forms; and if thus far it follows the Divine arrangement in regard to the Church in its relations with the world; just at that point it ceases to be Catholic. For, as we shall exhibit, the *Bible* recognizes the various governments on the earth not only as *distinguishable* from the Church, but as *independent* of it; while Popery, as we have shown, merges every government on the face of the earth in itself. Yes, here it ceases to follow Catholicity. For, if it does not fraternize with one government more than with another, that is not because it recognizes and allows the authority of all; but, *because it allows the authority of none.* It certainly cannot be charged with hostility to one form of government because partial to others—it has equal contempt for all. Yes, Popery sees no government on the face of the earth, but itself. In our previous articles we showed that; we showed it by the declarations of crowds of Popish Doctors, by the declarations of Popes themselves, by the declarations of Popish Synods, and by the acting of Popes on the assumption, and by the submission of nations to the acts.

No; Popery recognizes no government out of itself, unless established by itself. Hence, to this day, the excommunicating Bull against the government of England, made in Elizabeth's day, is not withdrawn. Papists are only waiting the *opportunity*, fiercely to enforce it.

That is no careless declaration, nor bad tempered declaration, nor declaration made on merely our own deductions from history. The principles of Papists not only compel them to such action, but they do not shrink from it nor from avowing it. We closed our last article with a similar remark. After showing at full length that Popery claimed no less than all the earth and all its people; and that Popery had always subjugated nations, when it could; we affirmed that the Pope was not only bound to try to subjugate to himself England, and France, and the United States, but that he would try, when he dared. Now we say that such opinion is not our own mere deduction from Popery, nor a careless or bad tempered declaration. Papists themselves avow the same without shrinking. For instance, when the Papist Bellarmine argued, with almost consummate ability, that it was a fixed principle of the Gospel that if necessary the Pope should by force subjugate all civil authority to himself; he was answered, that in the first days of the Church such was not the position assumed towards temporal Princes; and the untouched cases of Nero, and Dioclesian, and Julian, and Valens, and others, were objected as facts against his theory. Now mark the reply of Bellarmine:

"If the primitive Christians," says he, "did not depose Nero, and Dioclesian, and Julian the apostate, and Valens the Arian, and others like them, the reason was that the Christians lacked the temporal power." *Bellarmine, de Romano Pontifice, Lib. V. Cap. VI.*

Certainly, no scholar-like or independent Papist has ever shrunk from avowing that. If Papists did not subjugate any specified portion of the earth, or did not keep it subjugated, it was simply and only *just because they could not*. They have never offered any other reason than that, nor thought of any other: they lacked, not the right nor the disposition; but, "*they lacked the temporal power*."

Nor let it be thought that our reference to the United States is chimerical, as though Popery did not require that Papists should subjugate us, and as though Papists could not think of such a thing. If in the facts already given the reader be not able to see that Popery frees no part of the earth from its dominion; if from any course it can be foolishly supposed that the United States are an exception,—then let the reader take the following declarations made but lately and publicly by Bishop Hughes:

"It is essential," said Bishop Hughes, "that between the two conditions, the one of subject and the other of sovereign, the Pope, the head of Christendom, shall be free; he shall be so placed that he shall be subject to no man, be he king or president."

Again: "Popes are above Emperors, above Kings, *above Presidents*, above all human power."

Again: "Sooner than we should see the Pope subject to any sovereign *or President*, we should have recourse to the old institution, and Peterpence from every point of the compass would constitute a treasury to raise him above that subjection."

Now, from these passages it is manifest, that for the United States as well as for the rest of the world, there is in the estimation of Papists but one supreme power, and that, the Pope. And from another passage it is manifest that American Papists are not considered as subjects to the American government, but subjects to the Pope. That is, they are so if the government of the United States should come into collision with the Pope.

Bishop Hughes says: "There is no sovereign on earth who counts so many subjects as Pius IX, *independent of the States of Rome*. Two hundred millions of men cherish him in their hearts, all of whom direct their best wishes towards his sacred person, all of whom regard in him the representative of Jesus Christ." Now, those two hundred millions *out of* the States of Rome, are nothing else than the Papists scattered among the different governments of the earth; in the United States as well as elsewhere. And here Bishop Hughes openly avows the undoubted Popish principle, that those Papists are *not* subjects of the governments in connection with which they may be living, but subjects of the Pope. Bishop Hughes does not hesitate to boldly hold them up in contrast, in contrast with the very people among whom they are living: "no sovereign on earth counts so many subjects as Pius IX, independent of the Roman States." That is his fearless language. And from the whole we need not fail to gather, that in the United States Bishop Hughes sees but one paramount authority; and that in case of any collision with that, he would not a moment hesitate to subject the Presdenr to the Pope and the people to Popery. And for the benefit of any doubting or opposing mind, let us clench all above said with the oath not only of Bishop Hughes but of every Romish Bishop in the United States.

"To the utmost of my power," swore Bishop Hughes, "I will persecute and attack heretics and schismatics, and rebels against our lord the Pope,"—and, except Papists, all in the United States can be held by Bishop Hughes as heretics and schismatics.

One more fact for the thoughtful mind; it is this: in the American Liturgy the following prayers stand for habitual use, viz: "From sedition, privy conspiracy, and rebellion, good Lord deliver us." That prayer stands the same in the English Liturgy. And in the Greek Liturgies, Dean Comber says, the substance of it is found; but, he adds, "*not one word of any of these could I ever find in any of the Roman Missals.*" No; religious scruples against overthrowing governments are not to be in the minds of Papists.

Now, we neither wish to Romanize on the one hand, nor to Puritanize on the other; but we have no tenderness against avowing a plain truth: and plain truth to us our second proposition is, viz: that Popery knows but one government on the earth, and will subdue every other to that—when it can: and that herein Catholicity and Popery run in opposite ways.

3. Such being the real political principle of Romanism, it is hardly to be wondered at that our third fact should be found existing in connection, viz: that Papists use *dissimulation* in regard to their real sentiments in this respect. It would oftentimes prove utterly ruinous to them, living in the midst of strongly patriotic people, if they were to avow their subjection to the Pope and their indifference to all other rulers; so they dissemble. They meekly talk about the sufficiency of "a farm," for the Pope's purposes, and that temporal jurisdiction is not at all essential. Nor is that the worst. In this dissembling trickery, Papists set themselves at one time to write up monarchy in opposition to democracy, only to bring some religious antagonist into odium with monarchists; and at another time they set themselves to write up democracy against monarchy, only to bring some religious antagonist into odium with democrats; while they do not themselves in truth care about either monarchy or democracy; just as Brownson avowed. Only seven years ago, for instance, Bishop Hughes made a public assault on Episcopalians as being monarchists, and unfriendly to democracy: and when the Churchman corrected and abundantiy refuted the falsehood by such facts as that Washington was an Episcopalian; the Bishop did not apologise nor retract his dissimulation. Nor have seven years brought any improvement to the Bishop in that respect; for, in his late public Address in regard to the situation of the Pope, he worked himself up to the following declarations, viz:

"The Popes have never been actuated by the ambition of universal temporal dominion, as it has been so frequently charged upon them. They are ignorant, profoundly ignorant, who charge them with it." Now compare the cool assurance of that assertion with the FACTS brought forward in our previous articles. If Bishop Hughes had said, on the contrary, that since the 8th century the Popes had been actuated but by one only motive, and that, ambition for universal dominion, he would have uttered the precise historic truth. But the Bishop made another declaration, this, viz: "If they tell you, again, that the Popes have meddled with the peace of nations throughout the world, that they have disturbed the rule of governments; I say in reply, that they are profoundly ignorant; that the Popes have never done such things." Readers of history would conclude that the Bishop supposed himself talking to fools; and he himself manifestly apprehended some such conclusion, for he added, "except as consequences of the office which God appointed them to fill." That is, Bishop Hughes slyly reversed his assertion and granted the charge, Popes *had* meddled with the peace of nations and disturbed governments; but, only because God appointed them for it. And in this tortuous sentence the careful reader will see also that Bishop Hughes outs with the bottom bad principle itself, viz: that the Pope was made by God for the purpose of ruling nations.

However, Bishop Hughes is only a sample of his class; dissimulation before the opponents of Popery is the one common habit. We can only warn Churchmen against the trickery. And in regard to Popish political character, it may be rested on as undoubted truths, that Popery does not fraternize with any one form of government on the earth; that it does not respect any except as mere human contrivances; that all Papists, wherever they may be, are subjects of the Pope; and that by fair means or by foul they will sustain their own government, and will undermine every other.

PETER.

For the Churchman.

It is evident unto all men diligently reading Holy Scripture and ancient authors, that worship, and the reading and hearing of the Bible, were the great objects for which, in the earliest and purest days of the Christian Church, her members came together in their public religious assemblies. In this way, with the occasional addition of brief and simple pastoral discourses and exhortations, the edifying of the Church was sought through the public work of the ministry. Spiritual edification—or the building up of the Gospel in the hearts of men, and of the Church, in its true Gospel character, in the world—it was then known and felt, could come only of the grace of God, directing the heart and mind to the true knowledge and application of Holy Scripture. Mainly anxious, therefore, were the followers of Jesus, to unite in supplications for that grace, and in hearing, reading, marking, learning, and inwardly digesting, the Blessed Book of inspiration; and constant and faithful were their pastors in those holy services which the Church provided as the medium of their supplications, and those solemn readings of the Word of God, whereby she called them to perpetual attention to it. Other teachings were appendages to all this, simple and earnest, though generally brief, designed to call more particular attention to somewhat in the services or Scriptures of the day, and for the especial instruction of persons not yet embracing the Christian profession, and brought within the hallowed influences of the Church's ritual; but by no means an essential part of the sacred exercises. Thus as, pre-eminently, praying Christians, and Bible Christians, and especially making the communion of the body and blood of Christ a main object of their coming together, the members of the Church were "of one heart and of one soul;" "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers;" "and great grace was upon them all."

These were the days when Christians believed, and worshipped, and acted, and loved, according to "the simplicity that is in Christ." In process of time, as the membership and ministry of the Church became enlarged, that subtle enemy to man's spiritual welfare, the pride of intellect, began its intrusions. It had been accustomed to indulgence in the schools of heathen philosophy, and in the ingenious casuistry of rabbinical lore. Simple confiding faith, taking the doctrines and precepts of Scripture, as they were written for man's learning, and given to the Church to be by her made known to her members, and looking to God for grace truly to know and faithfully to adopt and follow them, began to yield to the encroachments of a more rationalistic theory: reasons were to be sought for God's requirements: His doctrines and precepts were to be proved to be right: it was to be shown that a given principle or requisition could not be of God, because it was not apparently reasonable and fitting: the Bible was to be received as a sort of text book of maxims out of which human reason, learning, and ingenuity, were to deduce a religion proper for the age: traditions and developments were to be the priesthood's authority for enforcing its decisions as Catholic truth and duty: the right of private judgment was to be held up as the real ground of man's responsibility, and his chief rule of conscience, in religion: those definitions of the faith revealed in Scripture, which Catholic authority had drawn from the testimony of the whole Church, always, and every where, were to be altered, repudiated, explained away, or smothered by additions, as individual, or local, or party authority could succeed: Church oratory was to bring to its aid all the rules and arts by which rhetoricians, politicians, and philosophers, were wont to enforce principles and maxims, much of whose value depended on the impression they made upon the mind, and whose character was not so much intrinsic, as derived from the conviction they wrought and the influence they exerted. Hence individual preaching, or the preaching of different schools, soon began, sometimes as the unintended effect of the preacher's ingenuity, sometimes as the result of his own unsoundness, to add to, to qualify, to neutralise, to supersede, or positively to oppose, the authoritative Catholic teaching of the Church; admiration of the preacher introduced an element into Christians' motives for the assembling of themselves together, hardly favorable to sound evangelical edification; and as early faith and love and devotion grew cold, and worldliness increased, and time was withdrawn from the spiritually stablishing, strengthening, and settling influences of holy hours given to retirement, study, meditation, and devout exercises, and much was to be done in the short time allowed to public meetings, for creating and sustaining an interest in sacred things, the gravity and dignity and more solid and permanent efficiency of primitive pastoral instruction, gave way to rhetorical arts of excitement, and measures were pursued for the supply of successive appeals to sensibility, rather than the continuous and growing interest of a sanctified understanding, and of deeply devout affections. The result of the whole was the unsettling of men's minds, much diversity of religious opinion and feeling, and a consequent serious deterioration in faith and piety.

At a later period, two other causes, each in its way, and both with a powerful combined influence, tended to bring about evils in the Church of great magnitude. The first of these causes was the advantage taken of the Church's passing from the opposition or indifference of the State, to its favor and adoption, for introducing secular influences into ecclesiastical affairs, and for a gradual reduction of the Church to subserviency to worldly views—a state of things obviously and powerfully hostile to Christian faith and piety; and the second, the gradual insetting among the people of intellectual and moral darkness and ignorance. Thus was furnished a field for the indulgence of that lust of power, whereby, sometimes, the corrupted Church sought an influence over the people superior to that of the State, and sometimes, the State sought its own ends of despotism through the influence of the Church—all resulting in the slavery of the human mind to moral and spiritual tyranny. An engine thus applied with dreadful success, was divesting public religious exercises of all that was intelligently edifying, and confining their influence to the enslaving power and blind guidance of dark superstition, placing its reliance on mere outward forms, and on vicarious priestly acts—neither understood in any other light than as a ceremony to be punctiliously performed, and if so, a sure vehicle of divine favor.

Such corruptions of Christian worship unhappily prevailed, and had long prevailed, in the Church, at the period of the great Catholic reformation of the sixteenth century; which was the instrument in God's hands for delivering an important portion of Christendom from this antichristian bondage, and at the same time saving it from the contemporaneous unscriptural excesses of mere Protestant changes. Among the essential differences between these two systems—the first being a return towards primitive Catholic truth and order, which has proved to be the stronghold of the Gospel, and the instrument of its best influences on individuals and communities; and the second, dissipated, for want of sound connecting and conservative principles, into legions of heterogeneous fragments, found to be the fruitful nursery of heresy and infidelity:—among the essential differences between these two systems, is the restoration by the former of an enlightened and scriptural worship, and the public reading of the word of God, to their original importance among the objects for which Christians should assemble themselves together. Two invaluable ends are thus regained: First: Christians are thereby kept constantly in mind that their help standeth in the name of the Lord, Whom to worship, diligently, solemnly, and with much and frequent importunity, provided it be done in true faith, penitence, and charity, is a fundamental and essential means of genuine and lasting profit by whatever else the Church provides for their spiritual welfare; and secondly: much and constant instruction from the pure word of God, and from the Church's solemn and authoritative witness thereto, and deductions therefrom, whether didactically propounded in her exhortations and addresses, or infused into her devotions, and thus winning their way to the heart, is not only a peculiarly safe and trustworthy means of edification, and of defence from error; but also, due prominence being given to it, a most wholesome check to the waywardness and indiscretion of individual teaching; and a test of honesty which unsound teachers cannot long resist.

Of this Catholic reformation, we, by God's great goodness, inherit the rich blessings. On the one hand, Popish, and on the other, Protestant corruptions of evangelical truth and order, tempt us to a light esteem of that liturgy, which is a mercifully provided refuge and security from both, or to a disposition to spy out and magnify imperfections and errors therein, or to a neutralizing of its influence by compromises and concessions in either direction: the evident spirit of the age tries to foster objection to it, because it addresses itself more to a religious principle, seated deep in the heart, than to one which lets the world in there, and satisfies itself with influences more superficial and more showy; superstition complains of its baldness, and enthusiasm of its coldness and formality; rationalism finds it leaves too little scope for ingenuity of speculation and of learning; worldliness frowns upon its frequent calls to its holy services; and, with unchristian views of moral appliances and results, would have less of prayer and praise, and of Scripture-reading, and more of individual teaching—indeed, would have this the great object, and the others but the appendages and auxiliaries. Meanwhile, however, the Providence of God has given, and is giving, ample instruction and warning, that the true and faithful Christian's duty, as he loves the Gospel, would enjoy its blessings in himself, diffuse them through the community, and recommend them to the world, is to resist all these and similar influences; and, in serious consideratiom of the great things which, through this liturgy, the Divine Head of the Church has done for her, in deliverance from old, and security from modern corruptions of the Gospel, to contribute what, in orderly and becoming mode and measure, he can, to enlarge the field, and strengthen the degree, of that liturgy's influence. At the foundation of all, should be diligent and faithful devotion to the cultivation of its principles, and the cherishing of its spirit, in his own heart and life. And this, he should remember, is eminently a practical duty. It supposes efforts and sacrifices made, for attendance, as often as may be, on its services; it supposes a true evangelical faith and devotion in such attendance, and constant conscientious endeavor to manifest its beneficial results in the character and life; it supposes the avoiding of whatever may detract from the liturgy in favor of either the corruptions from which it was reformed, or those from which it has been saved.

The opportunities now happily afforded, in many places, for engagement in the daily services of the liturgy, are precious means of grace, and encouraging tokens of the pouring out upon us of the spirit of prayer. It is well, in this age of excessive worldliness, that the open sanctuary, and its solemn services, should, at least each morn and eve, bear God's testimony, and convey His admonitions, in favor of holy and heavenly things. It is well that the thoughtful should have constant access to such retreats for meditation and devotion; and the afflicted for comfort, and for guidance to the merciful end and design of all God's chastisements. It is well to have among us such wholesome tests of true love of prayer and of the Bible, when fashion presents not her claim, and the fascinations of oratory threaten not their interference with purely spiritual motive. It is well for the Christian to have oft-recurrence to sacred exercises, which tend the more to deepen, confirm, and consolidate the religious principle, by the absence of such as may cause diversion towards more superficial indulgences of taste or intellect. It is well for the Church and for the community, that the priests, the ministers of the Lord, in His holy temples, and in sacred union with—though they be but little—congregations of the faithful, offer constant prayer to Him, to spare His people and bless His heritage.

B. T. O.

For the Churchman.

Mr. Editor,—As "No Controversialist" is discreet enough to avoid replying to the answers to his article which I have felt it my duty to render, I shall be spared the trouble of showing respect to him in the communications by which I intend this to be followed in succeeding numbers of your paper.

What I may have to say in those communications will be designed to reveal the expensiveness of the *Foreign* Committee; he will probably, therefore, not feel himself called upon to make even the same *appearance* of an attempt at defence he assumed when the sums disbursed by the Domestic Committee to its officers and others in *New York*, were published. If, however, he should disappoint me in that particular, I promise him, in advance, the same close and respectful attention and faithful following throughout all the sinuosities of his reply, as have characterized my treatment of the two pieces which, under two names, he has been pleased to send you.

As I wish him to have no ground for complaining that I am not thorough, I will confine myself in this article to the only remark he has ventured to which I have not yet made answer. It is that in which he thus expresses himself, "They say that such services can be secured *without* pay; which, while I doubt, I am most happy to hear."

His only ground for the assertion these words convey, is that portion of my first communication in which I observe, "I will be satisfied if the present Secretary be retained, or any other similar person be appointed, to serve *for the love of Christ and of souls*, with the aid of a clerk who shall be paid according to the actual worth of his services." I need not point out the fact that his assertion varies from mine just as much as "the actual worth" of the services of a clerk differs from nothing. I will justify the opinion or hope which my words imply.

I have before me the Report of the Committee of Management of the American Art Union for 1848. It says, "Upon the Corresponding Secretary has devolved a most extensive and laborious correspondence, not only with the honorary secretaries, but with isolated members, artists, and strangers, imposing upon that officer the severest mental and bodily toil. He has received during the year more than three thousand letters, and fully and suitably replied thereto, with nearly as many answers, notwithstanding the pressure of other avocations." And in addition is given, "the fact that he declined the aid of a salaried assistant, and refused to receive any remuneration for his invaluable services."

There is a point of resemblance between the position of the gentleman thus honorably noticed, and that of the Secretaries of two Committees of our Board of Missions. He and they alike have had "other avocations" for which they draw pay. But there the resemblance ceases. *He* declines to receive additional pay for "the severest mental and bodily toil" in behalf of an institution designed to help artists and improve the taste of the public; and *they* exact pay for certainly not more of such toil in behalf of an enterprise intended to support poor missionaries, and to diffuse among men a saving knowledge of Christ and His Church. *He* works for the Art Union without a salary and without a paid assistant; and *they* work for the Board of Missions for a salary and with each a paid assistant, who, in one instance is a brother, and in the other a personal friend. *He* holds an office so oppressive that it involves the reception of over three thousand letters, attention to the business committed to him by them, and the rendering of full and satisfactory replies; *they* hold offices which, I will venture to assume, do not require both of them together to receive as many as two thousand letters—a large proportion of which, require no answer—involving business which can with ease be attended to by their clerks. I have no right to speak for the present secretaries; but I think I have a perfect right to assume that the religion of our Lord has quite as much of a tendency to render men disinterested and zealous as has the department of Art; and that it would be a libel upon the Church to say that she cannot as readily find suitable persons, having the means of support, to superintend her missionary operations without pecuniary recompense, as an organization designed to make paintings and statuary more abundant and better, can obtain the gratuitous services of one qualified and willing to endure "the severest mental and bodily toil."

The Diocesan Missionary operations of New York, Western New York, and New Jersey—computed with reference to the number of missionaries sustained—are, together, quite as large as, for example, those of the Domestic Committee of the Board of Missions; and they do not cost, for all their officers and other expenses, to exceed an aggregate of thirty dollars per annum. I believe it to be true of every Diocesan Missionary Committee or Board in the Union, that they do not pay their officers any salaries. The work those gentlemen perform is *a labor of love.*

The same may be said of many other ecclesiastical officers. There is, for instance, the reverend Secretary of our Diocesan Convention, and also of the Standing Committee. He has for years labored as Professor in our General Theological Seminary, without salary, because he was drawing a support from his parish; and he is now without so much as a shadow of pecuniary remuneration, in his two secretaryships—writing as many letters, and consuming nearly as much time, as either of the Secretaries of the General Board in their respective departments. And he is only an example—an eminent one, it is true—yet but an example of a class of men, to be found all through the Church, who are ready to work solely for the luxury of doing good, and because they are actuated by a high sense of duty. Is it at all unlikely that some such can be found to take the posts of secretaries to our Missionary Committees—especially when it is known that the drudgery of the offices can be performed by paid assistants?

The fact that in the office of the Domestic Committee, the Secretary and his assistant now give but a small portion of their time to Office business, has been shown to prove that the services of but one of them is needed. But one of them therefore should have a salary. Let that one be the assistant, and pay him as clerks in other employments are paid,—thousands of them in this city do more work than would then devolve on him, for $500 per annum. Give the Secretary a supervisory duty, and let him be thankful that he is deemed worthy of the place, and has the opportunity to be useful. Or, if it be preferred to retain the Secretary as a salaried officer, let him dispense with his assistant. Such an arrangement would command the confidence of the Church; and the effect of it would be seen in much freer contributions to our treasuries. Many good and true men would like the offices thus rendered at once honorable and laborious. The places would not go a begging, neither would the duties be neglected. To prove that I am not theorizing, let me state that I know a clergyman who is distinguished for his conscientious discharge of every duty which devolves upon him, whose whole career proves that he is utterly incapable of betraying or neglecting any trust, and who, with the advantage of a thorough education, combines the qualities of prudence and discretion in an eminent degree, who is willing to take the place of either the Domestic or Foreign Secretary, and dispense with a clerk, for the $750 salary now paid to the Secretary's Assistant. He is a graduate, of several years' standing, of the institution in which the present Assistant Secretary or Clerk to the Domestic Committee is now a student. If he were put in the place of the Secretary to the Domestic Committee, at the salary named, his appointment would save more than one-third of the Committee's expenses. If he were substituted for the Secretary of the Foreign Committee, there would be a saving of twice that sum! Let the Church ponder these things. Let those who have the power to correct the evil, do their duty. Too long has silence been maintained. Much too long has the present system been upheld; and, as a consequence, very many thousands of dollars have been lost to the actual Missionary work.

ANOTHER "ONE WHO KNOWS."

GENEVA COLLEGE.—We have received from the Rev. Dr. Hale, the President of this Institution, a small pamphlet, containing an acconnt of its rise and progress, which we hope to publish in part in our next. We understand that the whole of the Hobart Professorship is now raised, with the exception of $1,200; but that from the want of this small amount there is danger that the whole plan may be rendered abortive. As this is the CHURCH COLLEGE of our state, we sincerely trust that the sum will be speedily raised, and that the learned and estimable divine who has undertaken the charge of presenting its claims to the Churchmen of this city, may be enabled to rejoice in the consummation of his enterprise. Through many discouragements and difficulties, he has nobly struggled on, devoting his best powers and energies to the welfare of the Institution over which he so worthily presides; and the contribution above mentioned would be the most gratifying proof that his indomitable perseverance has been rightly appreciated by the Church.

THE SPIRIT OF MISSIONS for May has been received, and the Charleston Gospel Messenger for the same. Also, the EVERGREEN, which has an engraving of St. Thomas's, Church, looking much handsomer than the original. We are glad to see this periodical now appears punctually.

THE CHURCHMAN.

New-York, Saturday, May 26, 1849.

Tercentenary of the Anglican Prayer Book.

Considerable attention has been attracted to this subject, both in this country and England. Whitsunday next reminds us not only of the Descent of the Holy Spirit on the Day of Pentecost upon the Apostles of our Lord, but also of another operation of HIS, as we may humbly say, by enlightening the Bishops and Pastors of the Church in England to eradicate superstition and corruption from its services, and enable its children to worship God in spirit and in truth. We shall endeavor, therefore, briefly but accurately to trace the various steps in this happy work, and show how the Prayer Book of our own Church has been derived from the other, and the several more important changes it has undergone.

During the reign of Henry VIII. small progress was made in the purification of the service books. In 1540 some erasures were made in the Missals, Breviaries, and other offices, principally in reference to the Pope, Thomas A'Becket, and some of the saints, (Burnet's Ref. Vol. 1. ad annum) but it is not known with certainty what they were, as these blotted books were carefully collected and destroyed in Queen Mary's reign.

In 1544 a Litany in English was published, very similar to our own, except that the Invocations of Saints and Angels were retained, and there was a petition against the tyranny of the Pope. Psalms and private devotions were added, and in the preface the utility of praying in the vernacular tongue is strongly insisted on.—(Short's Eng. Ch. § 224.)

It was also enjoined that the children in every parish should be instructed in the Creed, the Lord's Prayer, and the Ten Commandments. The rest of the services continued in Latin.

On the accession of Edward VI., Jan. 1547, the friends of the Reformation began to put forth their energies. In the course of the year a Commission of Bishops and other Divines was appointed to revise the offices, and propose such alterations as they deemed necessary. Great care was used in the progress of this work, as may be seen in No. 25 of Records in Vol. 2 of Burnet's Reformation.

A communion service was published March 8, 1548; it much resembled that in the first Book, except that such parts only were in English, as related to the general communicant. (Short, § 309.)

The Commission next proceeded to the entire reformation of the whole service of the Church: and for this end they brought together all the offices of the Church in use in various parts of England. In the S., the *use of Sarum* was followed; in the N., that of *York;* in S. Wales,—*Hereford;* in N. Wales, *Bangor;* in *Lincoln* one peculiar to that see. (Burnet's Ref. Vol. 1.) Hence there was much diversity of practice, as the Preface to the English Prayer Book complains. All these were blended together, pretty much in the form in which we now have them; they were translated into the English language; such ceremonies as had been the occasion of abuse or superstition were removed; and such forms were adopted as were Scriptural, primitive and pure. We shall mention some of the principle differences between the first and second books when we come to the publication of the former.

On January 21st, 1549, an act was passed reciting that the Commission had, "by the aid of the Holy Ghost, with one uniform agreement, concluded and set forth to his Highness a book entitled 'The Book of the Common Prayer and Administration of the Sacrament, and other rites and ceremonies of the Church, after the use of the Church of England." And the said Book was ordered to be exclusively used in public service from and after the Feast of Pentecost thence next ensuing. This Book is known as the first Book of King Edward VI.

The peculiarities of this Book were chiefly the following:

1. *Matins* and *Even Song* began with the Lord's Prayer.

2. In the Litany was a petition "from the tyranny of the Bishop of Rome, and all his detestable enormities," following that against "sedition and privy conspiracy."

3. The Communion Service differed much in order, and also somewhat in substance from that of the second Book. After the Lord's Prayer and Collect came the Introit; then the *Kyrie eleeson;* the *Gloria in Excelsis;* "The Lord be with you," &c. The Collects for the Day, with the two Collects for the King; the Epistle; the Gospel; the Nicene Creed; the Sermon or Homily. Then followed an exhortation to the Communion, to be said *at the time* of celebration, beginning "Dearly beloved in the Lord,"—Then followed another for some day *before*, beginning "Dear friends, and you especially for whose souls I have care and charge." In this occurred the passage which has been fully quoted in the Review of 'Nemo.' The Offertory succeeded; then the setting the bread and wine upon the altar, and the wine was mixed in the chalice with a "little pure and clean water;" then the Priest said, "The Lord be with you," *Resp.*, and with thy spirit. P. "Lift up your hearts," &c. Then came the proper prefaces, with the *Trisagion;* then the Priest turning to the altar was to pray for the whole state of "Christ's Church Militant," in which the commemoration of the departed was more full and correspondent to antiquity than our own: then to say the Prayer of Consecration, in which the Invocation occurred; and then make the Oblation of the Consecrated Elements nearly in our present form. Then the Lord's Prayer; "The peace of the Lord be always with you."—*Resp.*, and with thy spirit. An address, beginning "Christ our Paschal Lamb is offered up for us," said towards the altar, and then turning towards the people, the Priest said, "Ye that do truly and earnestly repent," &c.; then the Confession; the Absolution; the Sentences from Scripture, "Hear what comfortable words," &c.; the prayer, "We do not presume to come to this thy table," &c.; the partaking of the Elements; Sentences of Scripture to be sung after Communion, one each day; "The Lord be with you," &c.; the Thanksgiving, "Almighty and everlasting God"; the Benediction. The whole form may be seen in Keeling's "Liturgies," Cardwell's 'Two Liturgies of Edward VI. compared,' or Vol. 2 of Hickes's 'Christian Priesthood,' Appendix A. It was indeed a noble and primitive composition, and it is to be regretted that its order of arrangement was so much departed from in the second Book.

In the office of Baptism (for infants) the exorcism was retained; also the *Chrisome* or white garment, and the anointing with oil after baptism. A *trine immersion* was ordered, unless the child be weak. All these were omitted in the second book.

The Catechism ended with the explanation of the Lord's Prayer.

In the Visitation of the Sick, the sick person might, in case he desired it, be anointed with oil upon the forehead orbreast *only*, with the sign of the cross, with a prayer for his restoration to health and pardon from sin

The Burial Service contained several full commendations of the soul of the departed to the mercy of God and prayers for a glorious and happy resurrection: also an order for the celebration of the Holy Communion at the funeral.

We trust this brief sketch will give our readers some idea of the first book of Edward VI. Those who wish to know more can refer to Keeling or Cardwell.

In 1550 a Committee was appointed to prepare an Ordination service, and one was provided which is nearly the same with that used by ourselves. Many superfluous and superstitious ceremonies used by the Church of Rome were omitted.

We shall here quote a part of the Preface of the book of 1549, showing why certain ceremonies were abolished and others retained.

"Of such ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly interest and purpose devised, and yet at length turned to vanity and superstition; some entered into the Church by indiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away and clean rejected; other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred."

"And although the keeping or omitting of a ceremony in itself considered, is but a small thing: *yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God.* 'Let all things be done among you,' saith St. Paul, 'in a seemly and due order;' the appointment of the which order *pertaineth not to private men*: therefore no man ought to take in hand, nor presume to appoint or alter any publick or common order in Christ's Church, except he be lawfully called and authorized thereunto."

Now, these words are valuable, and worthy of deep consideration: for they shadow out the principles on which the Anglican Reformation was, in ritual matters, conducted, and the services of the Church were framed anew. What was godly and primitive in rites and ceremonies, they retained; what was merely of corrupt human invention, subversive of God's glory, and dangerous to men's souls, they fearlessly rejected; what was devised of man but tended to edification, they retained, not willing to change simply for innovation's sake. Observe, too, the stern check given to the right of individual judgment, contained in the last clause. As to things indifferent, the CHURCH was to decide whether they were decent and edifying, and private men were not to violate ecclesiastical order and discipline, merely to gratify their own private fancies. Although the Puritan party reared not its Gorgon front till after the death of Mary, yet the germs of it existed even at this early period. Bishop Hooper, though in many respects a worthy man and able divine, was infected with this spirit. It seemed a small thing to him to become a successor of the Apostles, but a grievous thing to wear a *scarlet chimere.* "What!" asked the Reformers, (they, we mean, who really and officially effected the Anglican Reformation) "is it forbidden in Scripture?" Not that, indeed, but it was not commanded in Scripture, and, therefore, was an imposition on the conscience. This was the very essence of Puritanism. "All things were to be done according to the pattern in the Mount," and nothing was to be enjoined, but what corresponded thereto. The Church was on one side, a motley crew of discordant opinions on the other: *quod homines, tot opiniones;* yet must the Church sacrifice her decent and godly order to the whims of every squeamish conscience. She disclaimed the power of appointing anything to be observed, *contrary* to the Scriptures, but they insisted that she must show that every point of her services and ritual was *according to* Scripture, and expressly commanded in it. Antiquity was nought in their eyes, for they would interpret Scripture for themselves, but the Church of England was guided by Scripture AND antiquity. In matters not plainly repugnant to God's word, she rejoiced to follow the practice of those who lived near to the times of the Apostles, believing and maintaining that they best knew the mind of Christ. Moreover, she professed her willingness to amend anything which she had adopted, but should, on a more careful examination, be found repugnant to the word of God; but then, this must be clearly shown, and not be the mere assertion of unauthorized private judgment, or capricious fancy. We shall have occasion to apply these principles, in examining hereafter into the alterations made in the second book, and the motives for them. The length of the present article forbids our attempting it at this present time.

Such is the work which may arise before the minds of all faithful worshippers, on the glorious festival of next Whitsunday; and, while we pour forth the prayers and praises the Church puts into the mouths of her militant children, cordially may we rejoice that we are permitted to use this pure form of glowing and sacred words. Let us, while we rejoice for ourselves, desire that others now deprived of them, may be enabled to enjoy the same blessings, and share in the same privileges. A fact has recently come to our knowledge, which shows the impressiveness of these services, even upon strangers. The ministrations of the beloved brother now on his way to California, (whose letter will be found on the fourth page) while detained at Panama, have not only produced a powerful effect in that city, but many inquiries have been made for a Spanish version of our Prayer Book. It is the duty of the Church to provide such a version for the Spanish portion of our fellow-citizens in California and Texas, that they may, in their own tongue, show forth their praises, and offer their prayers unto God, as the Church of Christ in this country has prescribed.

THE Steamship *Canada* arrived at this port on Wednesday night, the 10th inst., after a very short passage of eleven and a half days. She has thus proved herself fully equal to the fleetest of the line.

The French army had landed at Civita Vecchia, and it was said an advanced corps had reached Rome, and that the populace had risen and declared for the Pope. Another account was, that the republican government had prepared a force of 20,000 men to meet the French; it is obvious such troops could make little resistance to Gen. L'Oudinot.

The Hungarians are in high triumph at Pesth, though it was said Russia had sent 80,000 (others say 150,000) men to assist the Austrians. It was reported that Bem had entered Wallachia, and defeated the Russians, but this proved a mistake.

The reverses in Hungary had disposed the Austrians to make peace with Sardinia on more favorable terms than before offered.

The Grand Duke of Tuscany had been restored to his authority.

Palermo had surrendered to the Neapolitan forces at discretion.

Trouble is apprehended at Berlin, which has been declared in a state of siege, in consequence of riots. It is believed the king of Prussia must accept the imperial crown of Germany, or a republic will be formed there. In truth, the state of that country is very uncertain.

O'Brien's case was to come on in the House of Lords on the 10th inst.

The consequences of the battle of Goojerat has been most triumphant for the British. 16,000 Sikhs, including their principal leaders, had surrendered, with over 140 guns. A detachment of the army, under General Gilbert, was in pursuit of the Affghans who had come to aid the Sikhs, and hoped to cut them off at the Khyber Pass.

On Tuesday, May 1st, the Bishop of Exeter presented several petitions against the law of *præmunire.* Lord Brougham styled it an *opprobrium* to the country; in which the Bishop concurred, and suggested that the opinions of the judges should be taken on the subject. To this Lord Brougham assented.

In the House of Commons, several petitions have been presented, against the alteration of the law of marriage

The Ecclesiastical Commission Bill had been read a second time, discussion having been reserved to a future stage of the Bill.

The Aid in Rate (Irish) Bill had passed to a third reading.

Mr. Ewart's annual motion for abolishing the punishment of death had been rejected by a vote of 75 to 51.

On Wednesday, May 2d, the discussion of the Clergy Relief Bill in Committee took place. The first five clauses were passed. On the 6th, an amendment was moved to omit that portion which provided that no clergyman should be punished for refusing to administer any sacrament or rite of the Church to one who had been prived of, or deposed from, all Holy Orders under this bill. This was supported by the Government, as might have been expected, and was carried by 118 to 57. The bill was then postponed to the 23d inst

A large and spirited meeting of the Liverpool Church Society had been held in that city, in which the conduct of the Bishop of Exeter in Mr. Shore's business was warmly eulogized, and Mr. Shore handsomely shown up.

A curious meeting had been held in Bristol, respecting the Cheltenham Training Schools. The English Churchman says—

"In condescending—for, under all the circumstances, it was nothing less—to come forward and defend himself against the agitation created by Mr. Shore, the Bishop of Exeter has, we think, set a very useful and timely example to Churchmen. So far as the bulk of the people are concerned, it has been too much the fashion to let semi-Churchmen and Dissenters have it all their own way. Public meetings and party newspapers, periodicals, sermons and lectures, have been the tares which the enemy has sown in all directions, while Churchmen have slept, in full reliance upon the soundness of their principles. But, sound as our principles undoubtedly are, we cannot but think that it would have been quite consistent, and far more politic, if faithful Churchmen had, like the Bishop of Exeter, condescended to come forward more frequently, and meet the adversary with his own weapons.

We gladly record, this week, two notable instances that Churchmen are becoming more alive to the importance of the platform, if not of the press:

1. The meeting, at Liverpool, to sympathize—not with Mr. Shore and the five points of the Ecclesiastical Charter, but—with the Bp. of Exeter, and sound Church principles; and it would be well if other "Church Unions" would follow this example. In passing, we may also remark, that the importance of the press—at least, that feature of it which we especially desire to make prominent in our pages—was pre-eminently displayed on this occasion: we allude to the supply of *materials* for those who have neither time nor opportunity for collecting them, wherewith they may, in their respective stations, cultivate and defend the doctrine and discipline of the Church. The able and zealous speakers at the Liverpool meeting had evidently well digested the Bishop of Exeter's pamphlet, and the information and comments which we have from time to time published on the subject. This is only one instance out of many which we could cite, in illustration and confirmation of what we have said.

2. The meeting at Bristol shows what must be expected, when any sound Churchman presumes publicly to question the infallibility of certain popular Popes of the platform. The very fact that the question was raised will do good; but this first step must be followed up by others. If, as is most probable, the platform at such meetings be, for the future, closed against such unwelcome truth-tellers, they must speak from "the body of the meeting;" failing this, the press is their only resource, and it must be promptly and systematically employed, in any case, for it is the stronghold of all the opponents of sound religion and morality in this country.

Before we had seen "the Protest" against Mr. Close's anti-Episcopal scheme of Education, it had occurred to us, that, considering the threatened establishment of a "Metropolitan Training School," in opposition to the National Society, it would be most desirable and consistent that the National Society should promptly and firmly protest against a scheme which is *palpably* intended to divide Churchmen, and to damage the character and interests of that society. We had thought of suggesting that a resolution to this effect should be submitted at the annual meeting; but this would be too late; no time should be lost. It would also, we are convinced, have a very beneficial effect, if their lordships, the Bishops, would strengthen the hands of Churchmen by some public declaration of their judgment upon the subject.

There are too many painful difficulties, and "unhappy divisions," with regard to National Education, without Mr. Close, of Cheltenham, and Mr. Daniel Wilson, of Islington, leaving their own proper duties, to come forward and organize an opposition to the National Society, which is deliberately sanctioned and supported by their own as well as all the other Bishops.

That the object of Messrs. Close, Wilson & Co. is a party one, is shown by the language of their organ, the *Record*, and still more, by its contribution of £50 to the "Metropolitan Training School," in addition, we believe, to a subscription to the Cheltenham branch of this organization. It must be confessed, however, that all these party schemes are so extensively and constantly advertised in the Record, that it can afford to pay a handsome tribute to its patrons, who, as we have said, well understood *all* the *uses* of newspapers. Some of them may personally dislike, and even censure the Record occasionally, but they well know the solid advantage of having a zealous and able organ, not only for keeping them together, and increasing their ranks, but also for supplying them with materials and opportunities for propounding and defending their own principles and schemes, and damaging those of their orthodox opponents. If we mistake not, this Cheltenham and Islington scheme had its origin in a series of articles against the National Society, which appeared in the Record two or three years since.

MUTILATED EDITIONS.—"Sartorious on the Person and Work of Christ," was translated some time since, by the Rev. O. S. Stearns. In this translation, he left out the Chapters on Baptism and the Lord's Supper. This met with approbation in some quarters, as rendering the mutilated edition "better suited to the nineteenth century and the American Churches." We find in the Lutheran Standard some able extracts from the "Mercersburg Review," in an article by Dr. Nevin, speaking very severely of this unfairness. The sound remarks of the Doctor may be profitably applied in many other quarters:—"It may be proper, in certain cases, to abridge another man's work, for more general popular use, though even then, to be at all honest, the abridgement must be published as *such*, and is bound, besides, to be true to the sum and substance of the full work. It is, however, quite another thing to change or expunge a single passage, or a single word, by which the true sense and spirit of the original is expressed at any point, in such a way as to bring in another sense quite foreign from the author's mind. This is spiritual forgery, which deserves to be abhorred of all good men." We must express our hearty concurrence in these views, and trust that when our readers have occasion to procure any of the works of standard divines, of the Anglican or American Church, they will be careful to ascertain that the volume or volumes contain the *whole* of the work they want, and is not mutilated and expurgated to suit the Puritanism or pseudo-Evangelicalism of the nineteenth century.

ANOTHER TRIBUTE TO DR. SEABURY.—A correspondent of the "Calendar" pays the following well-merited compliment to the late editor:

"I have been a subscriber and a reader of the New York Churchman, from its commencement, and though I occasionally met in it, while under the supervision of its late editor, opinions and statements in which I could not fully coincide; yet these opinions and statements were put forth with so much dignity—with so much apparent, and, I doubt not, sincere regard for truth, and, withal, so gentlemanly, and always with such good taste, that, although I could not agree with him, yet I met with nothing offensive to my feelings; nor was the suspicion once suggested that the editor was not actuated by the highest sense of principle and rectitude." We are told this writer is a "layman of large experience in the councils of the Church;" and, we doubt not, the above token of respect will prove agreeable to our most estimable predecessor.

THE CALENDAR.—We entreat our readers not to tremble at these words. We are happy to inform them, that Professor Jackson has returned to his editorial post, with improved health, and that, from his reputation as a scholar and a gentleman, we may reasonably hope that candor, courtesy, and quietness will revisit the columns of his hebdomadal.

By the way, we must return our acknowledgments to the excellent editor of the Banner of the Cross, for his admirable articles during the past three weeks. The retiring *sub* of the Calendar compares him to *Harlequin;* nor is the simile unapt, if rightly viewed. It is the chief business of that functionary to chastise with his magic wand the *clown* in the pantomime, and make him assume ridiculous attitudes; and, truly, under the editorial wand of our Philadelphia brother, self-inflation and folly have cut some ludicrous capers, and made a comical figure.

THE STRANGER IN THE CHURCH.—Our four lines of comment on this little *brochure*, have excited some very ecstatic emotions in correspondents and other functionaries of the Low Church press. One of them in the Episcopal Recorder thinks our remarks "among the best recommendations" of the work. We think so too, and have no doubt we have largely promoted the sale (as we intended to do,) by awakening public curiosity as to page 19. Who can tell how many youthful bosoms have throbbed with emotion at its perusal, and, "if unpledged by such ties," joined in the wish, "that thus, *if ever*, *his* or *her* nuptials may be blessed—!" If a classical reader, the line may have recurred to the mind—

> "Omnia vincit amor, nos et cedamus amori."

Or, if an English reader, perchance the *sweet* lines in Thomson's Seasons—

> "But happy they! the happiest of their kind!
> Whom gentler stars unite," &c.

It is hoped that the author will present his admirers with a sequel to this tract, and entitle it, "The Stranger in the Church—MARRIED."

THE COUNCIL AT BALTIMORE.—This Synod of the Roman Catholic Church in this country, adjourned on the 13th inst., having despatched the business which had come before them, which chiefly related to the creation of new archbisoprics and bishoprics. It is said they will meet again in *three* years, instead of *ten*, as first reported, on account of some matters of importance which still remain to be adjusted. The decrees which have passed are to be transmitted to the Pope for his approbation; and will not be published till that approbation has been accorded.

GRACE CHURCH, NUNDA, Livingston County, W. New York. A parish under this name was organized according to law, the 7th April, 1847, through the exertions of the Rev. Mason Gallagher, then of Dansville. This village contains about 2,000 inhabitants; but the number of actual church families is not more than 8 or 10, though many others would connect themselves with the Church, if an edifice could be erected. Hitherto services have been held sometimes in a private house, and at others in the Universalist or Methodist place of worship, as they could be obtained for part of a day. The village is eleven miles from Mt. Morris, and four miles from Hunt's Hollow, and these are the nearest churches to the place. The Rev. Gershom Waldo at present officiates for this parish. Feeling the urgent necessity of possessing a church edifice in the village, its members with the aid of its friends, have commenced building. Having purchased a site, the corner stone of the building was laid on the 23rd of May, 1848, since which a neat gothic structure, 50 by 33 feet, with a tower 10 feet square, has been raised, and nearly enclosed, and the estimate cost of both site and building, when completed, is $2,300. The families above mentioned, who are but in moderate circumstances, have, with the donations of friends, mostly in the vicinity of Nunda, raised for the purpose $1,400, which has been expended in progressing thus far, and the sum of $900 is urgently needed to finish the building. The few who have begun the enterprise in this growing village, where industry is more abnndant than means, and where the prospect for good encourages them to all the sacrifices they can make, now ask Churchmen abroad to assist them in their purpose. In the strength of the responses given to this appeal, a confident hope is entertained that soon another Church will be consecrated in Western New York.

The case of this parish is warmly commended by the Rt. Rev. Bishop De Lancey, and a lady of the congregation, Miss L. A. Brookes, has come to this city for the express purpose of obtaining the amount. Miss Brookes is at present staying at the residence of Mr. Edward Cook, No. 41 Dominick street.

When it is considered that fifteen years have elapsed since the services of the Church was first held in this place, and that now it is on the point of being established there under promising auspices, we think this appeal has great force, and must commend itself to the sympathies and support of those who have the ability to aid in the completion of the enterprise.

PENNSYLVANIA.—In addition to the proceedings of the Convention in another column, we are gratified to find the following statement in the New York Commercial Advertiser:

On Thursday morning, a resolution was offered by the Rev. Dr. Coleman, expressive of "the satisfaction that would be afforded to clerical and lay members of the Convention, and to the Church generally, in the Diocese of Pennsylvania, by the removal of the disabilities imposed upon the Right Reverend Henry U. Onderdonk by the House of Bishops; inasmuch as thereby the declining years of this eminent and devoted servant of the Church would be consoled, and his many excellent productions justly estimated by posterity, while such an ecclesiastical act would be in accordance with that heavenly charity taught by the great Apostle of the Gentiles.

The resolution passed almost without a dissenting voice.

We express our unfeigned and glowing gratification at this happy action of the Convention, and trust it will be efficacious in the result, and conducive to the peace and prosperity of the Church.

We are happy to announce that in several of our Churches the alms at the Offertory on Whitsunday, are to be appropriated to that most valuable Institution, the NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY. We hope that Churchmen will testify their high sense of the value of the Book of Common Prayer, with which the Church has been blessed for near three centuries, by their liberal contributions, by which thousands of copies may be sent abroad to enlighten and comfort their brethren.

The following Churches have been mentioned to us as among those in which collections for this object will be made:

Trinity, St. Paul's, St. John's, Grace, Annunciation, St. Stephen's, Church of Redemption, St. Andrew's, Church of Intercession; Grace, Brooklyn Heights.

California.

We insert the following communication with pleasure, as the subject seems well worth attention. We do not know of any one at present, however, who has an intention of visiting those regions.

NEW HAVEN, Ct., May 10th, 1849.

Dear Sir,—The Brother's Mining and Trading Company are desirous of taking with them to California an Episcopal Clergyman, as stated in the enclosed paragraph from the New Haven Palladium. Should you know of any one who would go, you will confer a favor on the Company and advance the cause of the Church, by informing the Secretary, Mr. George H. Foot.

Yours truly,
A FRIEND OF THE CHURCH.

After giving a glowing description of the new barque, J. Walls, Jr., the Palladium proceeds:

This beautiful barque was fitted up under the superintendence of the President, A. H. W. Cook, and the Secretary, George H. Foot, and her expense, including fixtures is about $20,000. The President and Secretary are both young men of excellent character, both have been "round the Horn," and one of them has held converse with the natives of California and can speak their language. We learn that the company are desirous of taking with them an Episcopal clergyman, and will offer great inducements to such a person. The field is certainly a good one for missionary labor in California, and all other denominations we believe are represented.

We should have added in regard to the vessel, that she is copper bottomed and copper fastened throughout, and will probably sail during the latter part of next week. Her Captain is Josiah Sandford, of Maine, an experienced navigator and an accomplished man.

The officers of the company are A. H. W. Cook, President—George H. Foot, Secretary—W. J. Smith, Wellington Tuttle and George H. Byington, Directors. They will take with them for the benefit of the company the frames of seven houses and one large store, with an extra supply of provisions, and various utensils for in-door and out-door operations. Probably no emigrants to California have started from this country, under more promising auspices than the "Brother's Mining and Trading Company." We wish them a pleasant voyage, and the full realization of their most sanguine expectations.

The foregoing notice was prepared for last week's paper, and much to our regret was left out at the last moment, when it was too late to rectify the omission.

DEATH OF THE REV. JOHN W. BROWN.

We have seen with much regret the following notice in the 'Commercial Advertiser:'—

Died, at Malta, April 9th, 1849, the Rev. JOHN W. BROWN, of Astoria, New York. It will afford a melancholy satisfaction to his bereaved friends and relatives in America to learn that during his illness he received every attention from the resident clergy of this island, and that the Right Rev. Bishop of Gibraltar performed at the grave the funeral services.—[From the American Consul at Gibraltar.]

We presume from the particularity of the facts, and of the authenticity of the source whence this information is derived, that no doubt can exist as to its correctness. Mr. Brown was assiduous and efficient in his labors as Rector of St. George's Church, Astoria; and was much beloved by his parishioners. He was also much esteemed in private life for his amiable qualities; and many friends will mourn his premature decease.

New Publications.

LIFE OF CHARLES II. By Jacob Abbott. p. 304. Harper & Brothers, New-York.

This is another volume of the historical series for the young in course of preparation by this author. Mr. A., has given us on the whole a candid and very interesting life of the "merry monarch," and a fair estimate of his character, combining as it did generous qualities with flagitious vices. The escape of the king after the battle of Worcester, seems to be faithfully abridged from "Boscobel," and the narratives of the great plague and fire of London, are vivid and correct. We suppose his remark on page 18, that *sponsorship* in Baptism is "mainly a *form*," applies merely to the abuse of that office in the case of royal and noble personages; and not to the Catholic practice itself. His account of the last days of Charles is much the same in essential statements with that of Macauley; but our readers will remember that a paper by Sir Henry Halford, published some years since in the Churchman, showed that the pretended conversion of the king to the Romish faith was quite apocryphal.

MANUAL OF ANCIENT GEOGRAPHY AND HISTORY. By William Putz, edited by the Rev. T. K. Arnold. p. 396. D. Appleton & Co., New-York.

This is an elementary work, containing much useful and accurate instruction in a small compass. A brief description of the country is first given—its mountains, rivers, cities, &c., and the history of the nation is then narrated with a happy comprehensive terseness. From a brief examination, we think there cannot be a better book for the young student of history; and when it is thoroughly mastered he can proceed to the study of larger works and fuller details, with the prospect of systematizing with ease the additional knowledge he may thence acquire. It forms an excellent companion for the little manuals of Bojesen on Roman and Grecian Antiquities; and like them gives brief sketches of the results of the profound investigations of modern writers.

THE NURSERY BOOK FOR YOUNG MOTHERS. By Mrs. L. C. Tuthill. p. 205. G. P. Putnam.

We have received this little volume with much pleasure, and think it very seasonable for these times. It is written in the form of letters. The young mother, "not yet out of her teens," writes to her aunt, a wise matron, stating her perplexities in the management of her little charge; and that lady returns answers, which are perhaps the best that could be given under the circumstances. Thus the junior matron plunges the infant into *cold* water and wonders it cries; the senior tells her to *warm* it, and it acts like a charm. Now as it happened with Columbus and the egg, *some* of our readers may say, oh! we know that; but we can assure them that *we* have found the same thing happen in our own experience. In like manner the authoress gives simple practical directions of every kind; for information as to which we refer to the work itself. The baptism of the infant is spoken of in a very becoming manner, and good rules are given for management, discipline, &c. On one point *we* differ from the accomplished authoress. She thinks babies ought not wear caps at all, if we understand her aright—*fine* caps we disapprove of with her, but *plain* ones *we* think are good for the child's head. At any rate there is a great deal to be said for them, as we have heard some very eminent physicians confess after hearing (lady) counsel on the subject.

THE PERSONAL HISTORY AND EXPERIENCE OF DAVID COPPERFIELD, THE YOUNGER. By Charles Dickens. p. 148. J. Miles, New-York.

With some amusing hits, there are abundant violations of good taste, which have caused an unfavorable opinion to be expressed of this work, as far as received, by the press generally.

SNATCHAM CHOIR, edited by an organist, is an amusing article, reprinted, we think, from an English magazine. It tells how a village choir would sing the HALLELUJAH CHORUS on *Good Friday*, and is very well narrated. The preface also contains much useful matter for thought and improvement. It is a tiny pamphlet of 24 pages, and may be obtained at Laidlaw's, 125 Fulton street.

We have just received from Messrs. Gould, Kendall & Lincoln, of Boston, GUYOT'S "PHYSICAL GEOGRAPHY," HARRIS'S "MAN PRIMEVAL," and MAGOON'S "REPUBLICAN CHRISTIANITY," which we shall notice more fully hereafter, having time at present only to return our thanks.

THE MEMORIAL to the late John Bernard Gallagher, Rector of St. Paul's Church, Louisville, Kentucky, contains a funeral sermon by Bishop Smith, an extract from a sermon by the Rev. James Craik, Rector of Christ Church, Louisville, an obituary notice, and resolutions of the vestry. We make the following extract from the touching address of Mr. Craik.

"I have never known an instance in which this anxiety for souls, and this jealousy of wasting time and talents in any other than the Master's business, was so constantly and so happily displayed. The result you have seen in the general esteem of this whole community, in the remarkable prosperity of this parish, and in the constant and large augmentation of the communion of this church. These labors were performed and these cheering and noble results obtained in spite of all the discouragement of a feeble constitution. I fully concur in the opinion which has been expressed that a physical constitution so feeble could never have been equal to the wearing and wasting duties which he incessantly performed, but for the guardian care and the sustaining influence of that beautifnl and accomplished woman, whose pure spirit was called so suddenly and so awfully away from its divine work and labor of love and duty. The loss of that sustaining influence and the suddenness of the blow by which this guardian angle was removed from earth, crushed and shattered the enfeebled constitution of your faithful minister. In vain he repeatedly tried to rally his sinking powers. Often has he told me that his happiness had been perfect; and that his desolation was complete and inconceivable. The constant performance of duty became now his best relief in the anguish of a bereaved and sinking spirit; and our last Lenten season, with its constant interchange of labor and of spiritual enjoyment, was the happiest period he had known since the loss of his dear partner, or that he was destined to know upon earth. He gradually declined, and his spirit has gone now to rejoice in the communion of its kindred spirits in the Paradise of God."

We return our acknowledgments for a pamphlet of near 50 pages, entitled "REPORT OF A COMMITTEE FROM ST. GEORGES' CHURCH IN BEEKMAN STREET." It is very able, showing that the majority of the pew proprietors, for very sound reasons, are opposed to selling the old church, where the "venerable Milnor" so long officiated, and gives an unfavorable view of the present financial condition of the corporation, from the immense outlaying on the edifice in Stuyvesant Square. The documents contained in it are important, but for obvious reasons we shall restrain our comments till a future occasion.

THE STRANGER AT HOME is the title of a Sermon preached in St. Luke's Church, Rochester, on the first Sunday after Easter, 1849, by the Rev. Henry W. Lee, Rector. This is a well meant effort to show the agreement of the Anglican and American Churches in 'doctrine, discipline, and worship;' designed for the instruction of the foreign portion of the congregation. The author's views on Baptism as here set forth, are vague and defective.

Messrs. Stanford & Swords have politely sent us the Sermon of the Rev. Dr. Anthon, preached in St Peter's Church, New York, on Palm Sunday, 1849; Published at the request of the vestry.

This is a tribute of the author to the memory of his friend the late Hugh Smtth, D.D.

THE VALEDICTORY ADDRESS of Professor Charles A. Lee, M. D., to the Graduating Class of Geneva Medical College, is written in an affectionate strain of wise counsel and appropriate caution.

THE AMERICAN REVIEW for May, contains, among other good articles, one on '*Political Proscription*,' and another on '*The Republic*.' Also an able criticism on *Macauley's 'Essays*,' wherein the errors and misrepresentations of that writer are very satisfactorily exposed.

THE TRUE CATHOLIC for May has an excellent essay on the "World in the Church," with a practical application to our General Missionary Society. "Laud and his Martyrs" is an interesting paper from the 'British Magazine.' The summary of *Church affairs* at the close of the number is as usual admirably done.

We have received from Messrs. D. Appleton & Co. a pocket 'Map of the City of New York,' which is one of the best we have seen; the names of the streets may be read with great ease.

Domestic Intelligence.

MASSACHUSETTS.—*Annual Convention.*—As our columns are much crowded this week, we are unable to give the Report of the Convention of this Diocese as contained in the Witness, and therefore subjoin a more condensed account from the Boston Daily Advertiser.

The Convention of the Episcopal Church for the Diocese of Massachusetts, met at Trinity Church, in this city, on Wednesday, the 16th inst., at 10, A. M. Public worship was held, with the communion, the services being performed by the Bishop, assisted by the Rev. Drs. Edson, Wayland, and Shaw. The Bishop then delivered his charge to the Clergy, and the usual formal business of settling the qualifications of members, calling the roll, &c., occupied the rest of the morning. In the afternoon, the Bishop read his report, which shows the Diocese to be in a satisfactory condition. The number of confirmations has greatly increased, and several new churches have been consecrated and new Societies formed.

Thursday was occupied with business. The resolutions offered the last year by the Hon. E. A. Newton, of Pittsfield, respecting the increase of the fund for the support of the Bishop, and the dissolution of the connexion between the Bishop and Trinity Church, being in order, Mr. Newton, after a few observations, moved that they be laid on the table. After a few remarks from Prof. Greenleaf, Rev. Dr. Strong and others, they were indefinitely postponed by a unanimous vote.

A Committee reported that the old journals of the Diocese, as far back as the middle of the last century, have been printed, and were ready for distribution.

The usual Boards of Domestic Missions, Missions to Seamen, Church Extension, and Tract Distribution, were re-elected without ballot. The following gentlemen constitute the Standing Committee for the year:—Rev. Dr. Vinton, Rev. Messrs. E. M. Randall, John Woart, Otis Daniels, Geo. M. Dexter, and W. R. Lee, Esqs.

The only discussion of any consequence arose on the right to seats of the delegation for the Parish in Bridgewater, which turned on questions of parochial and canonical law and usage. The report of the committee was adverse to their right, and after being discussed by Prof. Greenleaf, R. H. Dana, Jr., F. O. Watts, G. M. Brown, and F. Hilliard, Esqs., Rev. Dr. Edson, and Rev. Messrs. Randall, and Cutler, and others, it was adopted without a division.

A vacancy existing in the delegation to the General Convention, a balloting took place, which resulted in no choice.

A motion was then made to dispense with balloting, and that the Rev. Dr. Croswell, having the highest number of votes, be declared elected. This was carried—yeas, 32, nays 13.

The business of the Convention being closed, it adjourned on Thursday, at 6, P. M., with the usual services, and a benediction from the Bishop.

Both the temporal and spiritual affairs of the Diocese are represented as being in a prosperous condition.

NEW YORK.—*New Chapel in Albany.—Chapel of the Holy Innocents.*—We understand that the builders yesterday broke ground for the foundation of this chapel, at the corner of North Pearl and Colonie streets, and it is to be finished in October, according to the contracts. It is to be attached as a Chapel to St. Paul's Church, (Rev. Dr. Kip, Rector,) and on its completion the Vestry intend calling an assistant minister, whose duties will be chiefly confined to the congregation worshipping in the chapel. The seats in the new edifice are to be entirely free. We are happy to learn that this new church will be one of the most beautiful in the country, and an ornament to our city. After inspecting the plans, indeed we cannot perceive how anything, for its size, could be more perfect, as the design of Frank Wills, the Architect in New York, will be followed in all particulars. The material will be stone with the wood work of black walnut. The architecture will be that of the thirteenth century with narrow lancet windows, which are to be of the richest stained glass. The nave will present a front of 33 feet, and a depth, including the chancel of 84 feet, besides heavy buttresses on the sides and front.

We congratulate the congregation of St. Paul's Church on this important move, which we learn has been for some time required by its great increase and the difficulty of procuring seats for many who have applied. While the seats vacated by those who colonize to the new chapel will, we doubt not, be at once filled, they will find their strength doubled by having two congregations in their Parish. —*Albany Evening Journal.*

WESTERN NEW-YORK.—*Bishop DeLancey's Visitation.*—On Thursday, May 10th, in the afternoon, Bishop DeLancey officiated in St. Paul's Church, Aurora, Cayuga county. Prayers were read by the Rev. Mr. Ayrault of Auburn, and the Bishop preached. The Rev. Mr. Foot of Moravia, also was present. The Church being without a Pastor, and no sufficient notice of the visitation having been given until the clergy arrived, the congregation was small. About forty persons attended. Arrangements are made for a monthly service at the Church during the summer, on the second Sunday of the month by the neighboring clergy. The Rev. W. Ayrault of Auburn will officiate at Aurora, on June 10th, the Rev. Mr. Murray of Seneca Falls, July 8th, the Rev. Mr. Walker of Ithaca, August 2d, and the Rev. Mr. Foot of Moravia, September 9th.

On Friday afternoon, May 11th, Bishop DeLancey visited St. Matthew's Church, Moravia. Prayers was read by the Misssonary of Moravia and M'Lean, the Rev. Mr. Foot, who has just taken charge of the Parish. The Bishop preached and confirmed one person.

On Saturday morning, May 12th, the Bishop officiated for Zion Church, M'Lean, Tompkins county, in the Methodist Chapel of that village. Prayers were read by the Rev. Mr. Walker of Ithaca, and the Rev. Mr. Phelps of Homer. The Rev. Mr. Foot, the Missionary of the Station, was also present. This interesting congregation are engaged in erecting a small and neat Church edifice, which they hope to have ready for consecration before the meeting of the Convention. The confirmation was deferred to the time of the consecration of the new church. The Bishop preached.

On Sunday morning, May 13th, the Bishop officiated in Calvary Church, Homer. Prayers and the confirmation preface were read by the Rev. Mr. Phelps, the Rector of the Parish. The Bishop preached and confirmed four persons, including two from Grace Church, Cortlandville.

Bishop DeLancey is compelled by the extreme illness of his son in New York, to stop his visitations, and withdraw his appointments for the present.

Homer, May 13, 1849.

[*Gospel Messenger.*

PENNSYLVANIA.—*Sixty-fifth Convention of the Diocese.*—The Convention was called to order by the Bishop at 5 o'clock. After the certificates of the Lay Delegates had been examined by the Secretaries, the roll was called. Fifty-three of the clergy answered to their names. Eighty-six delegates were present.

The Bishop announced that the election of Secretary was now in order, and if only one candidate was nominated, the question would be decided without a ballot.

The Rev. Dr. Ducachet nominated Mr. G. M. Wharton, and he was unanimously elected. The Rev. Mr. Odenheimer was nominated and unanimously elected Assistant Secretary.

The rules of order were then read by the Secretary, who also made the usual motions in reference to the time of meeting on each day, also inviting Clergy of other Dioceses and candidates for Holy Orders, to seats in this Convention. The Bishop then appointed the following committees:

Committee on Charters.—Rev. Dr. Bowman, Rev. Messrs. Stem and Montgomery, Judge Stroud, Judge Church, and Mr. Little.

Committee on Unfinished Business.—Rev. Dr. Morgan, Rev. Messrs. Weld and Rogers.

Committee on Elections.—Messrs. Ingersoll, Conyngham, and F. Wagner.

Committee on the Right of the Clergy to Seats.—Rev. Drs. Hare and Carmichael, and Rev. Mr. Nevill.

Judge Stroud presented a petition from the Lay Delegates of the Church of the Crucifixion asking for a seat, as their names had been omitted by the Secretary. The Secretary explained that he had acted in accordance with the 8th Revised Regulation, in reference to congregations of this description.

On motion of the Rev. Dr. Coleman, this petition was referred to a special committee. The motion being carried, the following committee was appointed by the Bishop,– Rev. Drs. Coleman and Morgan, and Rev. Mr. Lightner, Judge Stroud, and Mr. H. Cope. On motion of Mr. E. O. Parry, the right of Mr. E. N. Lightner to a seat in the Convention, was referred to the committee on the claims of the Clergy.

The Convention adjourned to meet on Wednesday at 10 o'clock, A. M., for divine service.

Wednesday Morning.—After morning Prayer, read by the Rev. Dr. Stevens, the Lessons by the Rev Mr. Buchanan, the Bishop delivered a charge to the Clergy, the first since his consecration. The Bishop chose as the subject of his charge, *Ministerial self-culture in all its branches.* The foundation of this culture was stated to be SELF-KNOWLEDGE, including a just estimate of the character and position of the Minister. This able charge, which was listened to throughout with deep attention, discussed its important subject in the following aspects.

SELF-CULTURE incumbent on those who are, 1. *Ministers.* 2. Ministers of *Religion.* 3. Ministers of the *Christian* Religion. 4. Ministers of the *Protestant Episcopal* Church. 5. Ministers of this Church *in the nineteenth century.* 6. Ministers *in the United States of America.*

After the charge, the Bishop proceeded to admit the Rev. A. Beatty and the Rev. J. J. Elsegood, Deacons, to the Holy Order of the Priesthood. The former was presented by the Rev. Mr. Van Pelt, and the latter by the Rev. Mr. Stem. The Rev. Drs. Stevens and Morgan, and Messrs. Van Pelt and Stem, united in the imposition of hands.

After the administration of the Holy Communion, the Convention was called to order.

The roll was called and the minutes of the last meeting read and approved.

The Rev. Dr. Clay moved that the Committee on the claims of Clergy to seats, be instructed to report to the Convention the grounds on which the names of Messrs. B. J. Douglass, W. L. Suddards, and J. L. Kerr, were placed on the roll of Clergy entitled to seats in this Convention.

The committee appointed to consider the case of the Church of the Crucifixion, made three reports. Judge Stroud in behalf of the majority, reported in favor of admitting the Delegates of this church. The Rev. Dr. Coleman, the Chairman, reported that the admission of this church to the Convention, was contrary to the 8th Revised Regulation; he therefore appended to his report a resolution to the effect that the resolution admitting the church of the Crucifixion to union with this Convention, be hereby rescinded. The Rev. Mr. Lightner, of the same committee, made a report that, as he did not understand admission to a union with the Convention in this case gave a right to send delegates, he offered in place of Dr. Coleman's resolution one to the effect that the Delegates from the church of the Crucifixion should not be admitted to seats in this Convention.

Judge Stroud's resolution was then taken up, and pending the consideration of this the Convention adjourned.

Afternoon Session.—After the usual preliminary business, the Bishop delivered his annual Address, from which the following statistics are gleaned:

Of the whole number of Parishes in the Diocese (120) he has since the last Convention officiated in all except 13, and visited every county in the State except 7. He has also visited various other points at which there were no Parishes in connection with the Convention. He has preached at 197 different points, baptized 8 infants, solemnized 4 marriages, confirmed 737 persons, admitted 12 candidates to holy orders, ordained 10 clergymen, received 12 clergymen from other dioceses, dismissed 7 clergymen to other dioceses, and displaced 1. The whole number of clergymen in the diocese is 144; and parishes 124. Of this number 3 are without edifices, 3 others are building in connection with other denominations, 3 have unfinished buildings, and 6 are worshipping in edifices not yet consecrated. The corner stones of 4 churches had been laid by him, and 5 had been consecrated.

St. James' Church, Derry, was admitted into connection with the Convention; the Committee on Charters having reported in its favor.

The committee on Unfinished Business, made a report.

The majority and minority of the committee on the claims of clergymen, made separate reports in relation to the claim of the Rev. Edward N. Lightner, Pastor of Christ Church, Upper Merion, to a seat in the Convention.

Mr. Edward Owen Perry, submitted a resolution to admit the Rev. Mr. Lightner, which he advocated.

A debate ensued, after which the resolution was negatived.

On motion the Convention then adjourned to meet at half past 8 o'clock this morning, when the appropriate services for Ascension Day will take place—after which the regular business will be proceeded with.

From Bishop Gadsden's Journal.

SOUTH CAROLINA.—*March* 4th.—At St. Philip's Church, this being one of the "stated days" for Ordination, James Haversham Elliott was admitted to the Order of Deacons; presented by Rev. J. B. Campbell, the Sermon by the Bishop.

April 1st.—Palm Sunday.—I visited the Congregation of "Calvary Church." After "Evening Prayer" by the Minister, Rev. P. Trapier, I administered the holy rite of Confirmation to 1 white person and 6 of color, and then made an Address. It was gratifying to notice the progress of this benevolent undertaking, more especially for the spiritual welfare of the black population.

April 3d.—Tuesday, in Passion Week, at Grace Church, Charleston, after "Morning prayer," and the "Ante-communion," by the Rector, (Rev. W. W. Spear,) I preached, and administered the holy rite of Confirmation to 13 white persons and 1 person of color.

April 4th.—Wednesday in Passion Week, at St. James' Church, on James Island, after "Morning prayer," the Ante-communion by the Rector, (Rev. S. Mallichamp,) I preached.

April 11th.—At Georgetown, after "Morning prayer" by the Rector, (Rev. R. T. Howard,) the Litany being read by the Rev. M. H. Lance, I preached and administered Confirmation to 4 persons.

April 13th.—In Prince Frederick's Parish, at the Chapel, after "Morning prayer" by the Rev. A. Glennie, I preached; the Rector, (Rev. J. Hunter,) was present in the Chancel. Since my last visit, the cemetery around the Chapel had been enclosed with a neat paling, respectful to the dead, and grateful to the eye and the heart of the living. For the kindess which facilitated my journey, and welcomed me at the houses, it is proper to express grateful acknowledgment.

April 15th.—1st Sunday after Easter.—In "All Saints' Parish, at the Chapel on the plantation of Mr. John H. Tucker, I said "Morning prayer," commencing at half past 8 o'clock, and heard a very appropriate Sermon from the Rector, (Rev. A. Glennie,) in which the blacks were catechized. There were present about 12 white and 80 black persons. The chanting was specially interesting, and the whole service edifying. It was indeed "good to be there." At 11 o'clock, at the Parish Church, "Morning prayer" and the "Ante-Communion" were said, by the Rector, and after my Sermon, Confirmation was administered to 3 whites and four blacks. The Congregation consisted of about 50 white and 150 black persons, who nearly filled the gallery. At "Laurel Hill," the seat of F. M. Weston, Esq., seven miles from the Parish Church, there was "Evening prayer" said by the Rev. G. Platt, a Deacon; the Lessons were read by the Rector, and after an Address, I confirmed 23 servants of Mr. Weston. There were present about 60 persons—a snow storm prevented the attendance of a larger number, and of several candidates for Confirmation. The Chapel recently built is a neat edifice, capable of containing about 300 persons. It is suitably furnished, and in all respects more convenient, and more respectable in appearance, than many of the Churches and Chapels in the Diocese. It must be an efficacious means of civilising, and, under the favor of God, of Christianising the class for whose special benefit it was erected by its worthy proprietor, and the example will not be without good results.

April 16th.—At the residence of Mr. F. M. Weston, the Rector catechized the black children, more than forty in number, not only in the Catechism, but by questions on the Confession, and other parts of the Liturgy. The answers were given with great accuracy, and they united in the prayers and praises understandingly, and feelingly. They chanted the "Gloria in Excelsis," and some of the Anthems, in a very interesting manner. I could not but wish every slave holder, and every Clergyman in the Diocese, could be present, on occasions like this, to be encouraged in so good a work, and to learn the proper method of conducting it. On leaving the plantation, the young gave us a parting salutation, a civility which is not often to be met with from the children of the white poor. The great element of the success at Waccamaw, in the religious teaching and training of the slave population, is the patient, persevering, pains-taking efforts of the Rector, directed by sound judgment, and conformed to the system of the Church, which is applicable to all conditions of men. Bishop Porteus, in his "Essay on Christianizing" this class, marks out no other plan, but that which the wisdom of the Church has set forth for the conversion of all men, and the edification of her children. The Rector, who has been engaged in this good work for many years, has now an assistant, a Deacon, and the field before him would well occupy several assistants.

April 17th.—At St. James' Parish Church, Santee, after "Morning prayer" by the Rector, (Rev. N. Hyatt,) I preached. In reaching this point of my visitation, I was kindly assisted by the boats and the carriages of clergymen, members of the Vestry, and others, as well as hospitably entertained on the way.

April 22.—Sunday.—At St. James,' Goosecreek, I officiated in the desk, chancel, and pulpit. This Church is always visited with increased admiration of its beauty, and appropriateness, and with regret that the worshippers are so few. The neighborhood has not many whites, but the blacks would more than fill it, and the builders of this Church (about A. D. 1706) were not unmindful of that class—the whole gallery, and a part of the nave, being provided with seats for their accommodation. Besides the usnal inscriptions in the interior, viz: the Creed, Lord's Prayer, and Ten Commandments, in the rear of the pulpit, in gilt letters, are the words, "Glory be to God on high, and on earth, peace, good will towards men;" and over the Altar, "Come unto me, all ye that labor and are heavy laden, and I will give you rest: for my yoke is easy, and my burden is light." Close by the Chancel rail, the first Rector, Rev. J. Lejau, appears to have been buried, who died in 1717, aged 52, having served the Parish 11 years. Some of the monuments are remarkable for their emblems and antiquity. There are four—Col. J. Gibbes, who died in 1711, aged 35; Mrs. Benjamin Gibbes, in 1717, aged 35; Peter Taylor's, (who died in 1765,) and on the same tablet the names of his wife and son; Hon. R. Izard, in 1804, aged 62. The arms of Old England, "the lion and the unicorn," with the motto, "*Honi soit*," &c., are in prominent relief on the eastern wall. At one end of the Church, over the great entrance door, on the out side, was in stucco, a pelican feeding her young, but it has fallen.—*Charleston Gospel Messenger.*

CLERICAL CHANGES.

Rev. A. G. Shears has become minister of Christ Church, Sharon, Conn.

A meeting of the Wardens and Vestrymen of St. George's Church, Astoria, was held at the house of the Senior Warden, on Monday afternoon, the 21st inst., R. M. Blackwell, Esq., Senior Warden, presiding.

The Senior Warden stated that authentic information had been received from the United States Consul at Malta, communicating the mournful intelligence of the death of our late Rector, the Reverend JOHN W. BROWN, who died at Malta, on the 9th of April last, the letter of the Consul states that every attention was paid him during his last illness by his clerical brethren of the Island, and that the Bishop of Gibraltar officiated at his burial—Whereupon the following preamble and resolutions were unanimously adopted:

Whereas, it has pleased Almighty God to take from his labors in this world our late Rector, the Rev. J. W. Brown, and whereas, that on the death of one of such singular goodness and devoted piety, it is proper that we should express our sorrow for his loss, and our admiration of his excellence and worth; therefore,

Resolved, That by the death of our late Rector, the Reverend John W. Brown, this parish has sustained a loss which it will be difficult if not impossible to repair.

Resolved, That our late beloved pastor, the Rev. John W. Brown, by his Christian virtues and exemplary character has endeared himself to all; meek, humble, courteous and dignified in his deportment, he was peculiarly fitted for the station which he occupied; possessed of talents of a high order he wearied not in the service of his Divine Master, but labored in his cause with untiring zeal, until the energy of his mind overcoming the strength of his body, he sank into an early grave. He was a friend to all,—the poor will miss his ready aid, accompanied by advice and encouragement, which enhanced his charities, and rendered misfortunes more easy to bear.—The sick will miss his consoling voice, his cheerful countenance, his fervent prayers.—We will miss him at our social gatherings, and when affliction's heavy hand is laid upon us, the waut of his sympathy will be deeply felt.—He will be missed everywhere, for mingling in every walk of life he cast the effulgence of his virtues over all, exalting and improving all.

Resolved, That we deeply sympathize with the family of the deceased in their affliction under this dispensation of Divine Providence, and exhort them to look for consolation to Him only who numbereth the hairs of our heads, and suffereth not a single sparrow to fall to the ground without his notice.

Resolved, That as a mark of respect to the memory of our late Rector, we cause the Church to be hung in mourning, and that we wear crape on the left arm for thirty days.

Resolved, That these resolutions be published in the Church papers, and that an authenticated copy be sent to the family of the deceased.

Astoria, May 21st, 1849.

To Correspondents.

"Ember," "Traveller," "Alumnus," "F. S. S.," "Ionah," "M. A. R." and "C." are received.

Died.

In Philadelphia, on Saturday morning, April 28th, Mrs. Helen Morton, wife of the Rev. Dr. Morton, Rector of St. James's Church, Philadelphia.

In the affliction, which has befallen one of the most beloved of our clergy, we must express our deepest sympathy, shared in by all his brethren. Many hearts will sorrow over their own sad loss in parting with one so truly loved, so justly respected. We speak but feebly the truth when we say, that in all the relations of life this Christian lady illustrated the holy and glorious faith so consistently professed. Few have passed through life, in her position, challenging less of censure, and securing more of praise. Her gentle spirit, patient and uncomplaining in a long and trying illness, passed serenely and peacefully to her eternal rest. The love which excites sorrow for our loss bids us rejoice at her eternal gain.—Banner of the Cross.

In Batavia, on Sunday the 29th ult., after a brief illness, Mrs. Mary Frances Bolles, wife of the Rev. James A. Bolles, D. D., Rector of St. James's Church, aged 37 years.

Notices.

☞ The Chapel of the Church of St. John Baptist, Lexington Avenue, corner of 35th street, Rev. Cornelius R. Duffie, Rector, will be opened for Divine Service on Sunday morning next, 27th inst., (Festival of Whitsunday.)

The hours of service on Sunday will be 10 1-2, A. M., and 5, P. M., and so continue until further notice.

New York, May 26, 1849.

CALVARY CHURCH, WILLIAMSBURGH.

The Rev. Dr. Lewis of Brooklyn, will, by divine permission, preach the first quarterly sermon for the above named congregation (now worshipping in the Odd Fellows' Hall, near Grand street,) on Thursday evening next, May 27th.

Service to commence at half-past seven.

May 26, 1849.

P. E. CHURCH OF THE MESSIAH.

SEATS FREE.

A congregation of colored people, at present worshiping in an upper room, 639 Broadway, third door south of Bleeker street. Donations in aid of the Church to meet the current expenses will be thankfully received at 81 Thompson street, by WILLIAM A. TYSON, Treasurer.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 15th inst., the Treasurer has received the following contributions:

From Trinity ch, Plattsburgh, N Y, of which 5 is from Mrs H, and 3 from Mrs E S—10; St James's, New London, Ct, 25; St James's ch, Cumberland parish, Lunenberg co, Va, 4 50; a member of St Thomas's ch, Orange co, 7. Total, $46 50.

THOMAS N. STANFORD, Treas.,
New York, May 22, 1849. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 24th April, viz:

From Easter offerings, St Paul's, Troy, N Y, additional, Constantinople, 10; S S, St Matthew's ch, N Y, ed. Charles Morgan, Africa, 20; "W," Zanesville, O, 5; All Saints', Paradise, Pa, 2; St Stephen's ch, Pittsfield, Mass, 50; Trinity College, Hartford, Conn, Missionary Society, for Constantinople, 4 70; children of St John's ch, of do, for do, 5; Coventry parish, Worcester co, Md, for Constantinople, 3; Abingdon and Ware parishes, Gloucester co, Md, 23 50; Miss Steenberger, S Trenton, N J, for Constantinople, 5; Christ ch, Pomfret, Conn, a thank-offering, 5; Christ ch, Mobile, Ala, 6th annual payment of the Bp Polk Missionary Society, for ed of E A Jones, Africa, 20; do, do, do, ed Saml. S Lewis and Susan J Dwyer, China, 50—70; S S Grace ch, Providence, R I, for ed 2 children, Africa, 40; monthly missionary lecture, Charleston, S C, for April, 5 91; St Michael's ch S S, Charleston, S C, for ed Africa, 20—25 91; family mite box, 1; D L E, for Constantinople, 5; a Chnrchman of Wetumpka, Ala, for do, 5; S S, Christ ch, Reading, Pa, for ed Africa, 10; St Stephen's ch, Wilkesbarre, Pa, for ed, Africa, 13 87; S S, Christ ch, Boston, Mass, 4th payment ed China, 25; do, do, children of do, Christmas offering 1; St Mark's ch, Malone, N Y, 1 75; Grace ch, New York, for Constantinople, 3; do, Greece, 70; do, China, 73 50; do, Africa, 73 50—220; Mrs E Chapin, Charles co, Md, Africa, 8; Shrewsbury parish, Kent co, do, for Constantinople, 4 72; do, do, for Africa, 50 cts; St James's parish, Anne Arundel co, 2d payment, ed Wm Fitzhugh Chesley, uuder care of Rev Mr Syle, China, 25; C H W, for Africa, 50; St John's ch, Howard District, for Constantinople, 50—138 22; through Mrs Dr Bedell, N Y, for Greece, 150; for China, in addition to 100 before acknowledged, 70—220; St Paul's ch, Windsor, Vt, for Constantinople, 6; St Andrew's parish, Brunswick co, Va, half, 12 50; A G V, 10; Ch of Ascension, N Y, Mrs S A Remsen, balance of annual subscription, ed, China, 100; Zion ch, Butternuts, N Y, 6 20; St James's, Birmingham, Conn, for Constantinople, 8; Christ ch, Hudson, N Y, for do, 20; St Mark's ch, Warren, R I, for do, 7 61; do, do, Africa, 1 42; Christ ch, Providence, R I, Constantinople, 4 61; S S, St Peter's ch, Rockville, R I, Africa, 5—18 64; St Paul's ch, New Haven, Conn, special offering, Constantinople, 3; do, do, China, 19; do, do, Africa, 20; do, Greece, 12—54; St Matthew's ch, and friends of the Athen's mission, Jersey City, for Greece, 52; Trinity ch, Fairfield, Conn, for Constantinople, 9; Ladie's African Sewing Society, Savannah, Ga, 40; do, do, do, a lady, for printing materials, 25; do, do, 4th annual payment, education of 4 children, Africa, 80—145; St Paul's ch, Poughkeepsie, N Y, 15; a friend of missions, Va, for Constantinople, 10; a friend of missions, Brownsville, Pa, for the Moahitish Christians, 1. Through W H Hubbard, Esq, R A, Richmond, Va, col at Walker's ch, Albermarle co, Va, 20; Buck Mountain ch, Buckingham co., Va, Africa, 4; a member of St Thomas's ch, Orange co, Va, 7; a poor communicant for Constantinople, 50—81; a pittance for Africa, Simmonsville, R I, 1; S S, Christ ch, Brownsville, Pa, 1st annual payment, ed. Anna Cowell, China, 25; do, do, for China, 5—30; Calvary ch, Tarboro', N C, 14; Trinity ch, Scotland Neck, N C, 25—39; St Stephen's ch, Ridgefield, Ct, for Constantinople, 5; Trinity ch, Plattsburg, N Y, of which 10 cts is self-denial of a little girl, 6 27; a Layman of Baltimore, Md, for Constantinople, 25; a friend to missions, New Jersey, for Athens, 4; Africa 4; China, 4; Constantinople 4—16. Total am't, $1650 56.

J. SMYTH ROGERS, Treas.
New York, May 22, 1849. No. 2 Park Place.

The undersigned respectfully acknowledges the receipt of contributions towards finishing the Church of the Nativity:

Collected in Trinity ch, 106 78; do, St Paul's chapel, 100; do, St John's chapel, 73 26; from sundry persons, left with N G Ogden, Phenix Bank, Wall street, 248.

Additional contributions are needed to enable us to progress with the bnilding—they will be thankfully received by

JAMES DE VOE, Treasurer,
New York, May 15, 1849. 335 Sixth street.

NASHOTAH MISSION.

The subscriber respectfully acknowledges the receipt of the following snms for the use of the mission:

From Trinity ch, New Rochelle, $25; from a lady at New Brunswick, 5; an orphan's mite, 10. Total, $40.

May 15, 1849. W. H. ASPINWALL.

FREE CHURCH OF THE GOOD SHEPHERD.

"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20, 35.

The subscriber gratefully acknowledges the receipt of one dollar, from Dr. ——, for the destitnte. It aided immediately in relieving a poor Christian woman, lying sick in a cellar.

The donation from a "Churchman of Wetumpka, Ala," acknowledged last week, was misprinted—it should have read *five* dollars.

Donations of funds or apparal for the destitute, may be left at Messrs. Stanford & Swords, No. 139 Broadway.

RALPH HOYT, 117 Madison St.
New York, May 15, 1849.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of 16th inst.

From St Mary's ch, Delphi, Ia, Rev Ed Magee, 4; Rev R Mason Abercrombie, subscriber, 2; Trinity ch, Rockaway, Rev V Bruce, 5 50; D Tilton Bigelow, remittance, 25. Total, $36 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, May 22, 1849. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 16th inst.

From Mrs M R Tillot, a subscriber, 1; Trinity ch, Rockaway, Rev V Bruce, 2 25.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, May 22, 1849.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since his acknowledgement of 1st inst., the following contributions, viz.:

From Immanuel ch, Otsego, Rev John Hughes, 3; St John's ch, Exeter, Rev John Hughes, 3; Trinity ch, Windham, Rev Thomas S Judd, (special collection,) 3; St Mark's ch, Malone, Rev H S Atwater, 4; Trinity ch, New York, Rev Dr Higbee, 74 70. Total amount, $87 70.

C. N. S. ROWLAND, Treasurer,
May 22, 1849. 55 Water-st.

Advertisements.

NEW CHURCH BOOKS.

IMPORTED by D. Appleton & Co., 200 Broadway, Meditations from the Fathers of the First Five Centuries, arranged as Devotional Exercises on the Book of Common Prayer, by J. E. Tyler, B. D. 2 vols. 12mo.

Elements of Instruction, Concerning the Church and the Anglican Branch of it, for the use of young persons, by Ch. Wordsworth, D.D., 1 vol. 18mo.

The Christian Taught by the Church's Service, edited by W. F. Hook, D.D. 2 vols.

Verses for Holy Seasons, by C. F. H., edited by W. F. Hook, D.D.

Parish Sermons, by Julius Chas. Hare, M A. vol. 2d.

A Collection of the Principal English Translations of the Sacred Scriptures, by Chas. Roger Dundee. 4to.

The Oratory, or Prayers and Thoughts in Verse, by Wm. Nind, M. A. May 26—1t

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and *Springs* affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW ENEELY.
West Troy, March, 1849.
George H. Swords Agent, 116 Broadway, N. Y.
m26tf

OXFORD DESK BIBLES.

FOLIO AND QUARTO—also specimen sheets of several folios printed at the Oxford Press, for the Venerable Society for Promoting Christian Knowledge, expressly for the use of Churches, can now be seen at the Depository of the Protestant Episcopal S. S. Union, No. 20 John street. May 19—tf

A MIDDLE AGED CHURCHWOMAN wishes to get a situation in a genteel private family, to do plain sewing, or to attend a lady and sew. The best of reference can be given. A line addressed to E. G., 47 Horatio street, will be attended to immediate y. May 19—2t

Poetry.

From Keble's Lyra Innocentium.

Noontide.

"They looked steadfastly toward Heaven, as He went up."

The shepherd boy lies on the hill
At noon with upward eye;
Deep on his gaze and deeper still
Ascends the clear blue sky.

You pass him by, and deem perchance
He lies but half awake,
And picture in what airy trance
His soul may sport or ache.

Full wakeful he, both eye and heart,
For he a cloud hath seen
Into that waste of air depart,
As bark in ocean green.

'Tis gone, and he is musing left;—
What if in such array
Our Saviour through the aerial cleft
Rose on Ascension Day?

That hour, a glorious cloud, we know,
Hid Him from human sight,
While pastoral eyes were stained below
To trace Him through the light.

Of if but once such awful thought,
In sleep or waking dream,
At night or noontide, came unsought,
Like hunting sound of stream,

Surely thou durst not let it go;
Oft as thine eye shall turn
Where overhead the clear deeps glow,
Thine heart must inly burn,

Wondering what mortal first shall view
The dread returning sign,
When the strong portals, raised anew,
Disclose the march divine.

Blest shall he be, that sinner's child,
If upward in that tide
His eye be turned, nor wandering wild,
Nor closed in inward pride.

Blest, if the glory o'er him break
Through chancel-roof, or where
Some mourner's bed good Angels make,
And Pain is soothed by Prayer.

Selected Matter.

Letter From Panama.

The following letter was received on the 12th inst., by the Rector of a Protestant Episcopal Church in this city, from a clergyman of the same Church at Panama, on his way to California. The writer is the gentleman who, recently aided by the generous contributions of Churchmen in this city and elsewhere, has embarked upon the holy enterprise of establishing in California a parish for the benefit of numerous members of that Church, there rapidly gathering together. The letter is also valuable, because of the authentic information and important suggestions which it brings from a traveller of great experience, high intelligence, and superior education, concerning the route across the Isthmus. It must therefore be most acceptable to the many who may have found themselves confounded by the contradictory stories circulated on this subject by interested panic-makers around us. From another source it appears that the writer has officiated (with great acceptance) at Panama, in the large room of the Custom House, to overflowing congregations, consisting both of natives and of citizens of the United States.

PANAMA, 27th April, 1849.

To the Rev. ——— ———,

MY DEAR SIR,—You know I have a promise to fulfil, and I now proceed to redeem it—intending to give you, first, the history of my encounters with the physical world, and its elements, from New York to Panama, and perhaps, afterwards, the moral aspect of things as they have been thus far presented on our route.

When the faces of dear friends, whose interest in the purposes of my departure for California had brought them, on a rainy day, to wish me God-speed, on the deck of the "Crescent City," had faded from our sight, and the last huzza of the thousands on the wharf had died on our ears, I retired to my state-room, to make those little preparations which a very bad sailor finds it indispensable to make in the certain expectation of being sick in a few hours. But really the appearance of things was almost enough to quiet my apprehensions of the dreadful bug-bear of the deep. Picture to yourself a state-room, well ventilated from a window, with ample space for two beds, a table, a pair of arm chairs, a sofa, and the personal baggage of two individuals. Imagine such an apartment opening into a private parlor with two or three sofas, chairs, and other furniture, for the accommodation of families or private parties. Then imagine these apartments opening, not directly, but by a small corridor through two doors (which may be generally kept open without exposure) leading into a saloon most luxuriously decorated and furnished, and spacious enough it would have been thought a few years since to accommodate a hundred persons, but in this instance appropriated to never more than forty, and you begin to have some idea of the cabin of the Crescent City. But to be appreciated it must be *seen*—it must be *enjoyed*. The noise, smoke, dust, oil, and the disagreeable *et ceteras* which I had always identified with the conception of an ocean steamer, were wholly imperceptible, even on the deck. And as to the pantry, so noisy and so annoying on board of ships, I should not have suspected its existence but for the standing invitation to come three times a day and satisfy ourselves that it was there. I have generally found the odor of the meals at sea almost enough to satisfy the best of appetites; but our passengers had their meals in a distinct cabin, (forward,) and well ventilated, where 200 guests sat down conveniently at once. To me this separation of the whole business of eating from the cabin, was the crowning luxury. I have crossed the Atlantic now the fifteenth time, and often under the most favorable inducements that the European packet ships could offer, but I could never have said till now that I believed the idea of *comforts at sea* to be among the possibilities of human experience—now I see that it is a *fait accompli*. For me who have been sick for weeks without intermission at sea, this is something to say. And I have now met with one phenomenon more that I have ever before seen—*an obliging stewardess*. Mrs. Young was unwearied in her attentions to the passengers, not waiting to be called, and grumbling if disturbed, but constantly offering her services in very delightful temper to us all. If she is to be transferred to the Empire City, she will be a host within herself to make it popular. All these things, which those who have ever been to sea—or rather have suffered everything at sea, but death—can well appreciate, together with an apparatus for bathing, a barber, a plentiful supply of ice, a gentlemanly commander, an attentive surgeon, a luxurious table, prompt waiters, admirable discipline among the crew, and a perfect confidence to her magnificent and well-tried machinery—place the Crescent City above all praise. For the first time of my life I have seen *comfort at sea!* For the sake of thousands who will hereafter come this way, I am glad to hear that the owners intend to place the Empire City on the route, and that she will be at least equal to her sister of the line.

Our passengers, with the crew of the vessel, made over four hundred men. Mrs. Col. Fremont, Mrs. G———, (of Baltimore,) and two other females were on board. The trip was delightful, and the shortest yet made. Our shortest run in the 24 hours was 212 miles—our longest 272—whole distance 2008 miles—time 8 days 14 hours. We were only 3 days at any one time out of sight of land. We passed near enough to get the distinct outlines of the ports of Cuba, St. Domingo, Jamaica, and some of the smaller islands, that lay on our course. The steamer did not stop an instant from the moment of dismissing her pilot at Sandy Hook, until the green hills of the Southern continent were beautifully in view. We had no rain after leaving the coast of Jersey; in fact we have had but a single shower in the last six weeks.

Our steamer went into Navy Bay, (the eastern side of which is to be, I hear, the terminus of the railroad,) where the Orus came out and took our passengers (about 8 miles) to Chagres. From Chagres different parties proceeded at different times and at different rates of speed across the Isthmus. By the appointment, before landing, of a committee to act for the whole, 250 came up to Gorgona for about seven and a half dollars; and those who walked from Gorgona to Panama, as perhaps 100 of them did, may have accomplished the whole journey for a sum *within ten dollars*. My own party came up on the Orus about fifteen miles, when we halted for the night, and slept on board. The ladies, mentioned before, were of the party. The second day we boated up the river about twelve miles further, where we were most pleasantly and hospitably entertained by Capt. Terrell, of the surveying corps, now on the Isthmus, who was in camp on a beautiful elevation immediately on the river. The third day we accomplished 13 miles more, 40 in all, which set us down, or rather *up* in Gorgona—a town of about 900 inhabitants, elevated, and said to be very healthy. Here some of our party were detained, and the fourth day, having despatched our luggage at $6 30 per 100 lbs. to Panama on ponies that cost us $10 each, we set off, and by travelling three hours in the night, we made ten miles, when we halted until morning, sleeping on the ground, under a mixed shelter of bushes, and umbrellas. The fifth day we set off at 7 o'clock, and at half-past 10 were in Panama, having made 8 miles. The cost to our party, including luggage, from Chagres to Panama, was about $35—five of which went toward the *douceurs, pour-boires*, and other extortions by the way, which, *by* the way, were about the greatest nuisance we encountered. They commence the moment you leave the *Atlantic* steamer, and only end with the end of your journey.

Following the Chagres river, which is beautifully serpentine, the distance from the Atlantic to the Pacific at this point is 60 miles—39 to Gorgona, 21 from Gorgona to Panama. The railroad will reduce the entire distance to about 44 miles. If the small steamer, understood to be on her way to Chagres, shall effect (what the Orus has miserably failed to do) the ascent of the river to Gorgona, it will be but a long day's journey across the entire Isthmus.

What the road from Gorgona to this place may be in "the rainy season," I can only conjecture from the old foot-prints of horses plunging knee-deep along, from other indications, which give the impression that it must be almost, if not sometimes entirely impassable. But as the rains, it is said, enable the boatmen to get up to Cruces, and the road from that place is said to be shorter and better than that from Gorgona, perhaps even in bad weather the journey may not be the most perilous on earth.

The journey is, in many respects, the most interesting and delightful that I have ever taken. I have been enchanted with the scenery on the Rhine, the Alps, the Seine, the Thames, and in the West Indies, but, by possessing a novelty that none of those presents, the scenery on this route is charming beyond description. I had heard of the luxuriance of tropical vegetation, and thought that I had seen it in the islands of the Carribean Sea; but my conceptions of it, as seen along this route, were entirely below the truth. The banks of the Chagres, particularly, are covered, crowded, absolutely choked, with a growth of every conceivable variety, studded, and at some points literally *covered*, with the most gorgeous flowers. I found it difficult to preserve the consciousness that it was all nature and life, not being able sometimes for great distances to penetrate, even with the eye, a single pace into the astonishing masses of foliage and flower. The banks of the Chagres give you instinctively, the idea, that nature has made them her grand conservatory, and that it is her own greenhouse, with her fairest river winding most gracefully through it, and by its curves lengthening, for your especial benefit, a direct line of but 18 miles into exactly 40. Nature has placed here, too, her sweetest song birds, and their incessant warbling, especially their matin and vesper lays, fall as enchantingly on the ear as the bright hues of the forest foliage and flower, encroaching upon the very water and often twining over it their arbor, do upon the eye.

We had not the good fortune, in three days upon the river, to see an aligator, serpent, scorpion, centipede, panther, tiger, or wild boar, although these tribes, like the serpent in Eden, are sometimes to be seen along the route. The only encounter, and *that* was not certainly with a *dumb* animal, that lent variety to our transit, occurred where we went on shore to lunch, near a grove of royal palms, on the contents of a tin box, which, when opened, presented to us a turkey cooked in New York. After recruiting ourselves in that way, three of our party took a little stroll along the shore, and presently, not far off we saw two bipeds that seemed to be in sentimental mood, sitting as they imagined unobserved on a limb of an old tree, "cooing and billing" most self-complacently In fact, so regardless were the happy pair of what was going on in this nether world, that although both our latitude and longitude, (not altitude however) were up and we were fairly upon them, we could not awake them from their reverie. And just as PAUL was about, as we supposed, to pop the question to POLLY, a gentleman of our party,—a bachelor of course—hurled an avocado *pear* at the happy *pair* and *popped* "poor Paul" in the breast, apparently as the lady was in the agony of uttering *yes*—whereat they both flew into a tremendous passion, and flapped their wings and protested with all their powers of utterance against the ungallant deed of the *doughty* doctor *Dow* of Connecticut, and went up toward heaven and came back toward earth, and back and forth again, to cry in the ears of both, how shocking was the intrusion, and the lady especially, we all imagined, was the more vociferous of the two. It may be fancy, but to me it seemed that the thing was proclaimed throughout the tribe: for the parrots appeared never to have forgiven us; but all along the river they hovered about us in regiments, and scolded us as if they would tear their green hearts open. I *could* point this with a moral to say, *wo to the man* that, for being ever so innocently the occasion of a like disappointment, gets *the displeasure of a woman!*

As to the rest of our route, over the *land*, it was less interesting, and presented less opportunity for adventure. The greatest elevation we surmounted did not probably exceed 400 feet; the greatest to be overcome on the projected Railroad route will be but 299 feet above the sea. Parrots—perhaps some still remembering the old grudge—chattering, and I verily believe, *chatting*, over our heads, and now and then a monkey dodging in the trees, were nearly all the live stock we saw upon the way. Caravans, moving always single file, we met continually—in some instances a man carrying as much weight as is *here* put upon a horse! So good and safe a road it is at present that Mrs. Fremont's little daughter, but 7 years old, came over on a side saddle, being occasionally lifted off at some steep point by the conductor. Miss M. . . . , of Baltimore, come over in the same way, although her father says she had scarcely ever been on horseback in her life. Let me advise all ladies to come over on the common side saddle, (it is well enough to bring one with them.) I have known but one lady to suffer from the journey, and she attempted it *en caballero*. Depend upon it, it is much better not to undertake, between Chagres and Panama, to wear the—pants. I rode myself the common gentleman's saddle; it is altogether the best, but it is not always to be had.

The journey is easily accomplished in 8 hours—sometimes in 5. I was asked, after getting here, "What did you think of that long steep hill, and of that precipice of ten feet?" I said, "Why I did not see them!" Their whereabouts was then described, and I found that we had passed over them in the night; for you know I have mentioned that we travelled three hours in the dark—*so* dark, that sometimes we could not see the beasts we rode. You may infer, that a road that may be passed over at its worst points in perfect darkness, cannot be, after all, at least in "the dry season," the *most* frightful road in the world. One hundred men of our ships company *walked* it with little inconvenience, although, I must believe, in some instances, at very great risk. I saw among them men from 60 to 70 years of age. I have suffered, three times over, on a 4th of July excursion, or in a fishing party, for a day, the inconvenience I did in crossing the whole Isthmus. In February and March last, I suffered actually *more* every time I travelled the road across Staten Island, than I did on this journey. I make these explicit statements, because I found it impossible at home to form an opinion of the true state of the case. The same opinions I hear on every hand;—only remember that "*the dry season*" is to go *with* these statements. For, judging from various appearances along the route, I should not like the joke of crossing in *very* rainy weather. "The rainy season," by the by, commences towards the 1st of May, and is said to end about the 1st of December.

We suffered a serious annoyance from the horses along the route, which, by way of amusement, we undertook to register, and made them 45, others made them 70. At one place the laden breeze was so perfectly *insufferable*, that, in the dark, our party were about to count this for *four*. But I suggested that an animal so *powerful in death must be "the elephant"* we had all heard of in these parts, and as we had not seen him alive, we concluded that he must be dead, and that our friends at home should know the fact as early as possible.

I would give the following advice to all who may come this route, in addition to what I have already suggested. Make your bargains with the natives in writing, if at all convenient, signed by them, or by the alcalde of the place, or other competent witness. Bring provisions for the way—sea-biscuit, ham, smoked beef—also mugs or tumblers, and knife and fork, and something to correct the properties of the river water, which is not always good, and is all you can get. This is important, as the journey causes considerable thirst. Soda water, syrups, &c., are excellent for the purpose. These are essentials. If you intend to spend several days on the route, a hammock or a cot is very desirable—if you expect such a luxury as a mattress, you must bring it with you. I have not slept on one nor seen one since I left the Crescent City. At Gorgona, if you would but take my advice, you would deliver your luggage to Leitch, Weed & Co., or some other responsible agent, for which, take a receipt, and promise of delivery *within a certain time*. It costs a little more, $6 30 per 100 lbs.; but your mind is at ease. Then try your horse before you engage him; and, if you had the good fortune I had, you will reach Panama without the least fatigue. I would never (in the "dry season," please remember) ask a greater inducement to go from here to Chagres, or to come from Chagres here, than the pleasure of company as good, and scenery as rich, as those I enjoyed from the 24th to the 28th of March, 1849.

You have already seen descriptions of Chagres, Gorgona, and Panama, from other pens, and there are *panic-makers* enough to fill your ears with the sickness, mortality, and other disagreeables at Panama. Among 3000 Americans, there have been, since I came here, five weeks ago, say nine deaths, which have generally resulted from exposure, or over-exertion, or great imprudence in diet. They have occurred nearly about the same time, and, for this reason, have created some alarm.

But things look better, and there is certainly no epidemic. I may mention it as a singular and painful fact, that, of nine persons deceased, eight have left *wives and children!* I have officiated at most of the funerals—I have seen a thousand men at one or two of them. The other day, I performed the sad office of committing to one grave two of my fellow-passengers—both Episcopalians—and both now lamented by the widow and the orphan. Sorry I am to add, that while I yet write it, another fellow-passenger and fellow-Churchman has sent to request my attendance at what he believes to be his bed of death. This will oblige me to close, especially as the hour of the last post has come.

Your brother has been a little complaining, so also Mr. ——, and so myself. But we are all ourselves again—and all expect to sail in a *ship*, or rather in two different ships, in a very few days, for San Francisco. They go in the Sylph, I in the Niantic. All are tired of waiting for the steamer.

Yours.

Advertisements.

ST. MARK'S INSTITUTE, Orange, Essex County, New Jersey. Thomas Jones Pope, Proprietor and Principal.—This Institution has been established for the reception of a very limited number of young gentlemen 6) into the family of the Proprietor, for instruction in all the branches of a polite and useful education, according to the English Academical Method.

It is situated in one of the most beautiful and healthy villages of New Jersey, only twelve miles from the City of New-York, on the line of the Morris and Essex Rail Road, and in a highly respectable neighborhood. The Premises are particularly eligible, being commodious and handsome, with some acres of land attached for the purposes of recreation. The Institute is also in the immediate vicinity of the Episcopal Church of Saint Mark.

Devoted attention will be given to the promotion of the comfort of the pupils, who will, as members of the Proprietor's family, have such regard paid to their morals and deportment as will in conjunction with their literary course, conduce to make them gentlemen and Scholars, and fit them for any station in society.

The select character of this Institution will obviate many of the evils attendant upon larger and more promiscuous establishments.

SESSIONS.

The first Session of the Institute will open on the first day of May next, and will close on the last day of September. The second Session will commence on the first day of November, and close on the last Friday in March.

All further information, references, &c., communicated *on application (post paid) to the* Proprietor, or at the office of this paper.

Orange N. J., April 28, 1849—tf

REPORT FOR APRIL.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of April, 1849, One Hundred and Fourteen Policies, viz.:

To Merch'ts & Traders	27	To Clergymen	3
" Mechanics	11	" Brokers	3
" Manufacturers	13	" Pub. Officers	4
" Clerks	11	" Agents	4
" Physicians	5	" Teachers	6
" Farmers	5	" Steamboat Captains	3
" Ladies	5	" Gentlemen	4
" Lawyers	4	" Other occupations	6
	81		33
			81
Total Policies issued in April,			114

ROBERT L. PATTERSON, President.
BENJAMIN C. MILLER, Secretary.
JOSEPH L. LORD, Agent.
James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock.
May 12

COLLEGE OF ST. JAMES, Washington Co., Maryland. The second term opens on Monday, March 5. Students may be admitted at any time into the COLLEGE, or into THE GRAMMAR SCHOOL; either to pursue the full Collegiate course of Classical and Scientific studies; or a partial course in a MERCANTILE CLASS, receiving special preparation for the Counting Room and general business.

Application for the admission of pupils, or for further information to be made to
JOHN B. KERFOOT, Rector &c.,
tf m9. College of St. James, P. O., Maryland.

BOOKS AND STATIONERY.—Huntington and Savage, Booksellers and Stationers, 216 Pearl-st. N. Y., keep constantly for sale a very large and well selected stock of School, Classical, and Miscellaneous Books, Blank Books, and Stationery, to which they would invite the attention of Booksellers, and Merchants generally.

H. & S. publish some of the best and most saleable School Books now in use in the United States, among which are—

Burritt's Geography of the Heavens, accompanied by an Atlas; the only treatise on Astronomy now in general use, $1 25.

Mitchel's Burritt's Geography of the Heavens.—Being Burrit's Geography of the Heavens, revised and improved by Prof. O. M. Mitchel, Director of the Cincinnati Observatory, accompanied by a new Atlas, medium quarto, comprising 27 Star Charts; showing the relative magnitudes, distances, and positions of all the stars, down to the 6th magnitude, inclusive; also, the principal Nebulæ Clusters, Nebulous Stars, Double and Multiple Stars; together with the telescopic appearance of some of the most remarkable objects in the Heavens. Just published, $1 25.

Parley's Primary History of North America, comprising United States, with notices of Mexico, Canada, &c., 216 pages, 18mo. 38 cts.
" Primary History of South America and West Indies, 216 pages, 18mo. 38 cts.
" Primary History of Europe, 216 pages, 18mo. 38 cts.
" Do. Do. of Africa, in preparation.
" Do. Do. of Asia, including Bible History.
Goodrich's Ancient History, 1 vol. 12mo. 550 pp. $1 13.
" Modern History, " " " $1 18.
" Pictorial History of the United States, 80 cts
" Pictorial History of France, 80 cts.
" Pictorial History of England, 80 cts.
" Pictorial History of Greece, 80 cts.
" Pictorial History of Rome.
Peter Parley's Geography for Beginners, new edition, neatly bound in stiff covers, and illustrated with 18 maps and 150 engravings; decidedly the best and cheapest introductory Geography published in the country, 25 cents.
The National Geography, by S. G. Goodrich, illustrated by 60 colored stylographic maps, and 220 beautiful engravings, accompanied by a Globe Map, on a new plan. 1 vol. medium, 4to. new edition, 50 cts.
The best book for *Teaching* now in use—Webster's University Dictionary. This edition contains about thirteen thousand more words than Walker's large Dictionary, and few persons require a larger work than this for reference.
Webster's High School Pronouncing Dictionary. 1 vol. 12mo. New edition, revised, 75 cts.
Do. Primary School Pronouncing Dictionary. New Edition, revised. 16mo. square, 40 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd plain, 50 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd gilt, 75 cts.
The above Dictionaries are more generally used than any other kind, and as they are now from new stereotype plates, conforming to Dr. Webster's standard work, by Prof. Goodrich, the Publishers anticipate a large increase of sales.
Pinney's First Book in French, 1 vol. 18mo., 50 cts.
This book is more simple and easy for beginners than any heretofore published in the New Method, and is designed to precede Mr. Pinney's large work.
Pinney's First Book in French, with a Key, 62 cts.
The Practical French Teacher; or a new method of learning to read, write and speak the French. By Norman Pinney, A. M., 1 vol. 12mo. $1.
Key to the Practical French Teacher, 63 cts.
A Practical Grammar of the English Language. By Edward Hazen, author of the Speller and Definer, 50 cts.
A New Introduction to the Science of Algebra. By Silas Totten, A. M., President of Trinity College, Hartford. 1 vol. 12mo. $1.
Mrs. Lincoln's Botany. This work has been thoroughly revised, and improved by large additions of Southern and Western plants, and few books have a wider and more justly deserved popularity, $1 25.
Phelp's Chemistry. New Edition. 1 vol. 12mo, 75 cts.
Do. Natural Philosophy. New Edition. 1 vol. 12mo. 75 cts.
Do. Botany for Beginners. An Introduction to Mrs. Lincoln's Botany, for the Use of Common Schools, 1 vol. 18mo. 50 cts.
Do. Chemistry for Beginners; designed for Common Schools. 1 vol. 18mo. 50 cts.
Do. Natural Philosophy for Beginners. Same sizet 50 cts.
Do. Geology.
Kame's Elements of Criticism. By Abraham Mills, A. M., 1 vol. royal 12mo. $1 25.
Astronomical Maps. By H. Mattison, 16 Nos. cloth backs and rollers, with case and book, per set, $20
Astronomical Maps on heavy paper and rollers, $15
Elementary Astronomy, to accompany the Astronomical Maps. By H. Mattison. 18mo. 50 cts.
Sermons to Presbyterians. By G. T. Chapman, D. D 1 vol. imperial 12mo. $1 25.
The Book of Psalms, translated into English Verse. By the Rt. Rev. George Burgess, Bishop of the Diocese of Maine, 1 vol. 12mo. 75 cts.
☞ Academies and Schools supplied, and a liberal deduction from above prices made. Nov11

COLLEGE GRAMMAR SCHOOL, Brooklyn.—The undersigned, having received encouragement from numerous sources, have determined to establish in the city of Brooklyn, near the Heights, an institution for the educating and training of Boys, for professional and *commercial* life.

This Institution will be called "The College Grammar School," and is designed to embrace the thorough moral and religious training of the pupils committed to its charge, as far as the constant supervision and *companionship* of the Teachers can attain that object.

To accomplish this plan more effectually, and to accommodate their friends not residing in Brooklyn, in addition to the regular Day School, the Teachers will receive into their common household, where they will be under their constant care, and the attention of a competent matron, a limited number of Boarders.

In undertaking the arduous labors, which a thorough education on such a basis demands, the undersigned Teachers rely confidently on their experience in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

With like confidence do they appeal to the testimony of their former employers and friends in regard to their faithfulness and devotion to the pupils committed to their charge.

In the Classical, Mathematical, and Commercial Departments, they propose a high standard of excellence; to which, they trust, the varied experience of many years and assiduous labors, will enable them to attain.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life.

No pupil will take position in Class without thorough examination in the first principles of the studies pursued.

PRIMARY DEPARTMENT.

Particular attention will be paid to the Primary Department, and no exertion will be spared in drilling the younger pupils before advancement to the higher classes.

LOCATION.

The site selected for the School is at the new building, corner of Atlantic street and Clinton, a quiet and retired part of the beautiful city of Brooklyn, easily accessible from the Metropolis or neighboring cities.

SESSIONS.

The Scholastic year will be divided into four terms, commencing on the 1st of May, 1st September, 15th November, and 1st February. There will be a summer vacation during the month of August, and a week's recess during the Christmas Holidays.

TERMS.

Boarders will be charged $75 per quarter for Board, washing, &c., and for full course of Tuition in every branch. Day Scholars will be charged $20 per quarter for full classical course, including the modern languages.

For the English course, with the modern languages, the charge will be $15 per quarter.

The Tuition in the Primary Department will be $10 per quarter.

Payments will in all cases be expected quarterly in advance.

Books will be furnished to pupils at publishers' prices.

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ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

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Corner of Centre and River streets, Newark, N. J.
November 11

SCHOOL FOR MORAL DISCIPLINE. The undersigned proposes to open a School immediately after the Christmas holidays, at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere; and he trusts that the experience he has had under the Rev. E. M. P. Wells, will insure him the confidence and patronage of the public.

Moral Education is the peculiar object of this School; to educate boys, not as if they were physically, but morally, men; men in infancy; and to teach them to act now on the same principles which they must or ought to act on in future life; to form, (or, if need be, to *re*-form,) a moral character; to treat them as possessing a soul as well as a body, a heart as well as an intellect; and as if existing not for this world, but in this world for another; not only to give power to the intellect, but to direct it; not simply to have the intellect under the control of the heart, but to bring that heatt under the influence of those great moral principles which form the Government of God.

In Intellectual Education the object is to teach the pupil to think, to reason, to investigate, to discover for, and teach himself, rather than to write down on the voluminous pages of the memory the acquirements of others, without making them his own.

Physical Education is a principal subject of practical as well as theoretical attention, in food, exercise, air, bathing, the organs, and the habits. It is considered important, not simply for its effects on the body, but chiefly for its effects on the mind. Many of the vices in life arise from a neglect of Physical Education.

Exercise is taken regularly three times a day, Sundays not excepted.

Daily Bathing, in sea water, is strictly attended to.

STUDIES.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

The Government is moral suasion, rather than physical force. The object is to show the reason for obedience and thus lead the mind to approve of, and pursue, the good; never to indulge, but always to be kind; never to be severe, but always to be strict; to obtain unqualified obedience, by request, if possible, but always to obtain it; and, in this case, not to accomplish it by the infliction of sudden pain or fear, but by a gentler, yet longer process; the privation of play, of conversation, of familiar social intercourse with the instructors. We wish not to punish evil, but to cure it; and better yet, if possible, to prevent it. For this purpose, the boys are always with some member of the government, or one of the instructors. At study, at play, at meals, at rest, by night and by day, the boys are always with the Superintendent or a teacher.

CONDITIONS.—Boys are received for a period of not less than six months, nor under the age of nine years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six months are to be paid. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 per quarter, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

REFERENCES.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to WILLIAM BRADFORD, Principal of School for Moral Discipline, City Point. Jan6,1849,tf

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall street. Nett amount of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

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May22—tf

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector. At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrnment, and of Mr. Jardine as the constuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, FLOYD SMITH.

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Dr16,tf

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